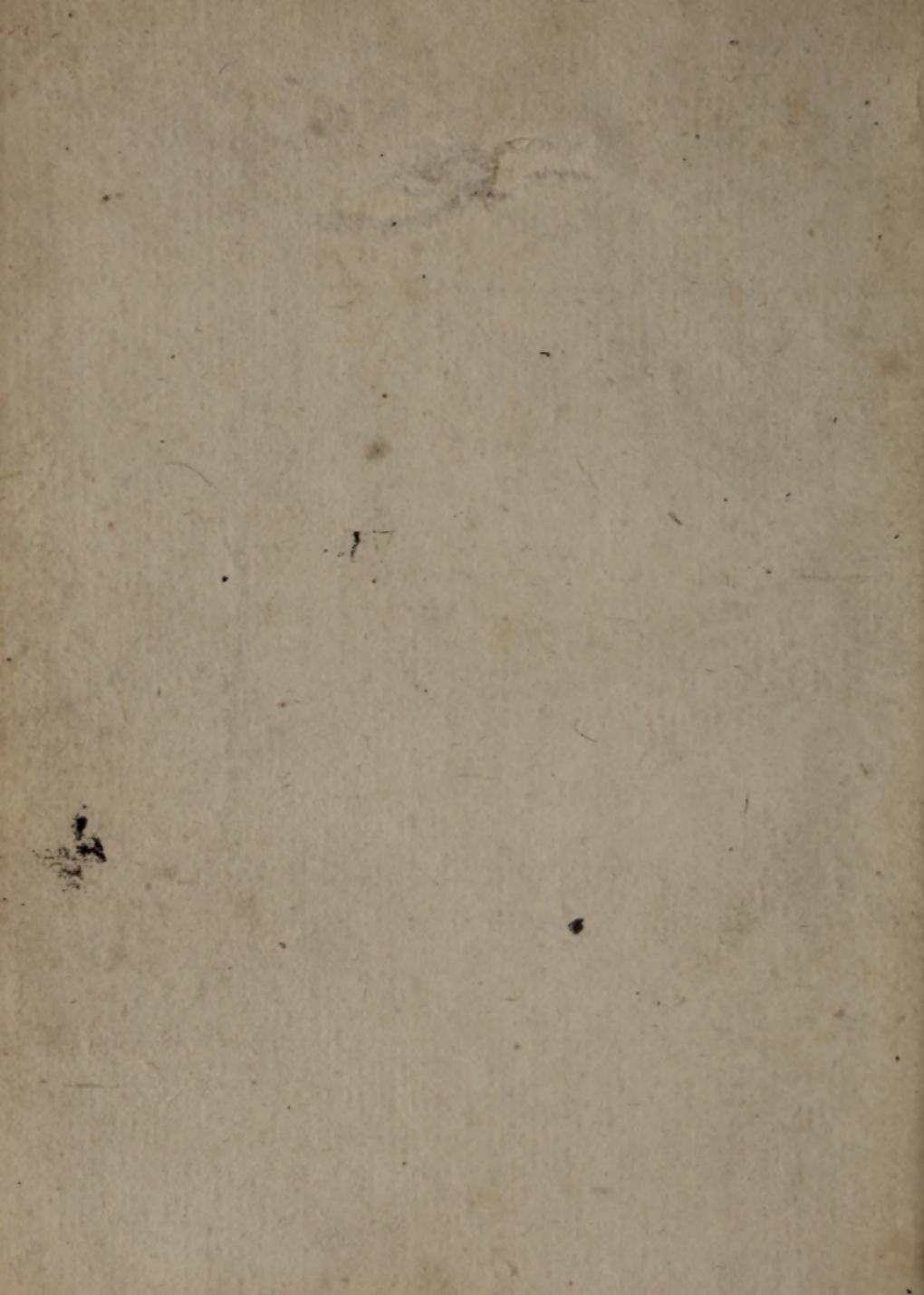


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xx Benton 28.31

Box

Can almanacke for. xxxij. yere. Dicitur

Rummer
annorum.

Rascha

autem
numeris.

Littera do
minicalis

G **F** **E** **B** **A** **S** **D** **C** **S** **F** **E** **D** **B** **A** **S** **D** **C**

r **vij**
xij
i **ij**
vij
vij
v **bi**
vij
ix
r **xi**
i **ij**

m. d. xxxvij. **i. Apryl**
m. d. xxxvij. **xvi. Apryl**
m. d. xxxix. **vi. Apryl**
m. d. xl. **xvij. Mar.**
m. d. xli. **xvij. Apryl**
m. d. xlij. **ix. Apryl**
m. d. xliij. **xvij. Mar.**
m. d. xliij. **xij. Apryl**
m. d. xlvi. **v. Apryl**
m. d. xlviij. **xvij. Apryl**
m. d. xlviij. **x. Apryl**
m. d. xlviij. **i. Apryl**
m. d. xlvi. **xvi. Apryl**
m. d. li. **vi. Apryl**
m. d. li. **xvij. Mar.**
m. d. lij. **xvij. Apryl**
m. d. lij. **ii. Apryl**
m. d. liij. **xvij. Mar.**
m. d. liij. **xij. Apryl**
m. d. lv. **v. Apryl**
m. d. lvij. **xvij. Apryl**
m. d. lvij. **x. Apryl**
m. d. liij. **xvij. Mar.**

January.



C The fyfth . vi . yeres of mannes byth & ayege
May well be compared to Janyuere.
For in this monthe is no strength no courage
More than in a chylde of the ayege of . vi . yere .

January / The nyght is . xvi . houres
and the daye is . viii . houres .

C Circumcisyon .

o Octauies of saynt Stephan

January.

xi	c	octaues of laynt Johan	li
	d	octaues of Innocentes	ii
xix	e	octaues of Laynt Thomas marty	v
viij	f	Epyphanye	vi
	g	saynt Felyx and January	vij
xvi	A	saynt Lucyane	vij
v	b	saynt Joyce	ix
	c	saynt Paule herempte	f
xij	d	The Sonne in aquarius.	xi
ij	e	saynt Archade marty	xij
	f	octaue Epyphany, Hylary.	xij
x	g	saynt Felyx preest	xij
	A	saynt Maure abbot	xv
xvij	b	saynt Marcell bysshop of Rome	xvi
vij	c	saynt Anthony	xvij
	d	saynt prysca byrgyn	xvij
xv	e	saynt wulstayn bysshop	xix
iiij	f	saynt Sebastyan and tabyan	xx
	g	saynt Agnes virgyn	xxi
xij	A	saynt Wyncent marty	xxii
i	b	saynt Emerencyne	xxij
	c	saynt Tymothe	xxij
xv	d	Conuersyon of saynt paule	xxv
	e	saynt Polycarpe bysshoppe	xxvi
xvij	f	saynt Julyane hysshop	xxvij
vi	g	saynt Agnes the seconde	xxvij
	A	saynt Halary bysshoppe	xxix
xij	b	saynt Basiliidis quene	xxix
ij	c	saynt Saturnis and victor	xxxi

A ij

February.



Fthe other. vi. yeres is lyke February
In the ende therf begynneth the spryng
That tyme chyldren is moost apt and redy
To receyue chastisement/nature & lernyng.

FEBR

February. The nyght is . viii . houres/ and the daye is . x . houres.

Si d saynt brygit virgyn

Ec Duryfycayon of our Lady.

February.

xxv	f	Saynt blase byshoppe	xxv
viij	g	Saynt gylberte	viij.
	A	Saynt agathe virgyn	b
xvi	b		vi
v	c	Saynt angule byshoppe	viij
	d	Saynt paule byshop	ix
xiiij	e	Saynt appolyne virgin	x
vij	f	Saynt scolasica virgyn	xij
	g	Saynt eufraspe virgyn	xiiij
x	A	C the Sonne in Pilces.	x
	b	Saynt wlfran byshoppe	xij
xviij	c	Saynt valentyn marty	xiiij
viij	d	Saynt faustyne and ionyte	xv
	e	Saynt Julyane virgyn	xvi
xv	f	Saynt polycrone byshoppe	xvij
vij	g	Saynt symeon byshoppe	xvij
	A	Saynt sabyne marty	xix
xij	b	Saynt myldredre virgyn	xix
i	c	lxix. martyrs	xix
	d	cathedra of saynt peter	xix
x	e	C locus bisextio	xxiiij
	f	M atthp apostle.	xxiiij
xvij	g	Inuencyon of saynt paule	xxv
vi	A	Saynt nestor byshoppe	xxvi
	b	Saynt austyne	xxvij
xiiij	c	Saynt oswalde byshoppe	xxvij

Wigyl.

A liij

Marche



Marche betokeneth the vi. yeres folowyng
A rayeng the erthe wt pleasaunt verdure
That season youth careth for nothynge
And without rought doth his sporte & pleasure

Marche. The nyght is. xii. houres/
the daye is. xii. houres.

M d saynt Davyd byshoppe
e saynt Chadde byshoppe

Marche.

xi	f	saynt Agaryne	iiij
	g	saynt Adryane	iiij
ix	A		v
viij	b	saynt vycor and vycoryne	vi
	c	saynt perpetue and felycyce	viij
xvi	d	deposityon of saynt Felix	viij
v	e	cl. martyres.	ix
	f	saynt Agape vrgyn	x
xiiij	g	saynt Quyryne and candide.	xi
g	A	saynt Gregory byshop of ROME	xij
	b	saynt Theodore matrone	xij
x	c	C The Sonne in Irie. Enoch.	xij
	d	saynt Longinus marty.	xv
xvij	e	saynt Hylary and Tacioan.	xvi
vij	f	saynt Patrocke byshoppe	xvij
	g	saynt Edwarde kynge	xvij
xv	A	saynt Joseph	xix
iiij	b	saynt Luthberte abbot	xx
	c	saynt Benet abbot	xxi
xij	d		xxij
i	e	saynt Theodore preest	xxij
	f	saynt Agapite marty	xxij
ix	g	A nnunciacyon vte our lady. h	xxv
	A	saynt castor marty	xxvi
xvij	b		xxvij
vi	c	saynt Do rathe vrgyn	xxvij
	d	saynt vycoryne	xvij
xiiij	e	saynt Quirine	xix
vij	f	saynt Aldelme byshoppe	xx

Appyll.

APRILIS.



Cthe next. viij. pere maketh fourte and twety
And sygured is to ioly Appyll
That tyme of pleasures ma hath moost plenty
Fresshe and louyng his lustes to fulsyll.

Appyll. The nyght is. x. houres/and
the daye is. xiij. houres.
g saynt Theodore virgyn xv
s saynt Mary Egypcyan iiiij

Appyll.

	b saynt Wycharde bysshoppe	xxv
xix	c saynt Ambrose bysshoppe	xxvi
viii	d saynt Martinian & martia.	xxvii
xvi	e saynt syxt ⁹ bysshop of Rome	xxviii
v	f saynt Euphemye	xxix
	g saynt Egesippi & his felowes	xxx
xiiij	A saynt perpetuus bysshop	xxxi
iiij	b passyon of seuen virgyns	xxxii
	c saynt Buttlake	xxxiii
p	d C the Sonne in Tauro.	xxxiv
	e saynt Iulpus bysshop of Ro.	xxxv
xviiij	f saynt Tiburth and valarian.	xxxvi
viiij	g saynt Oswalde archbysshop	xxxvii
	A saynt Ilydoze	xxxviii
xiij	b saynt anicete bysshop of Ro.	xxxix
vij	c saynt Eleuthet bysshop.	xxxiij
xij	d s.alphegi bysshop & marty ^r	xxiiij
	e saynt victor bysshop of Rome	xxv
i	f saynt Symeon bysshoppe	xxvi
	g saynt Sother	xxvii
ix	A saynt George marty ^r	xxviii
	b saynt wylfryde bysshop & marty ^r	xxix
xvij	c M arcke Euangelly	xxxi
vi	d saynt Clete bysshop of Rome	xxii
	e saynt Anastase bysshoppe	xxiii
xiiij	f saynt vitall marty ^r	xxiv
viij	g saynt peter of Wyllon	xxv
	A saynt Erkenwalde	xxvi



CAs in the mōth of **Maye** all thyng iss myght
So at. xx. yeres man is in chyef lykyng
Pleasaunt and lusty/ to euery mannes lyght
In beaute and strength/ to women pleasyng.

May. The nyght is. viij. houres/ i
the day is. xvi. houres.

si b **Dhyllyp and Jacob** apostles. i
c **Athanase** byshop ij

Maye.

xix	d	Inuencyon of the crosse	lx
viii	e	Festum corone spine domini	liii
	f	saynt Godarde	v
xvi	g	saynt Johan ante portam latinam	vi
v	H	saynt Johan of Beuarlay	vij
	b	apperynge of saynt Wyghell.	vij
xiiij	c	Trans. of saynt Nycholas	ix
vij	d	saynt Gordine and Epimach	x
	e	saynt Anthony martyr	xij
x	f	Ncrei/achilei/and pancratij	xij
	g	Seruatius confessour	xiiij

xviii **A** The Sonne in Gemini.

vij	b	saynt Ilydore martyr	xiij
	c	saynt Brandyne bysshop	xv
xv	d	Trans. of saynt Bernarde	xvij
iiij	e	saynt Dioscori martyr	xvij
	f	saynt Dostani bysshop and confessour	xix
xij	g	saynt Bernardine.	xx
i	H	Helyne quene	xxi
	b	Julyane virgyn	xxij
ix	c	saynt Delyderij martyr	xxij
	d	trans. of saynt Franceys	xxij
xvij	e	saynt Aldelme bysshoppe	xxv
vi	f	saynt austayne	xxvi
	g	saynt Bede preest	xxvij
xiiij	A	saynt Germayne bysshoppe	xxvij
iiij	b	saynt corone martyr	xxix
	c	saynt felyx bysshop of Rome	xxix
xi	d	Petronille virgyn,	xxx

June.



In June all thyng falleth to rypenesse,
And so dooth man at xxxvi. yere olde.
And fyngeth for to acquyre rychesse.
And taketh a wyfe to kepe his housholde.

June. The nyght is. vi. houres. And
the day is. xviii. houres.
¶ **S**aint **M**ercomede marty^r
¶ **S**aint **M**arcellyne and **P**eter

June.

vi	g	Saint Erasmus
xvi	A	Saint petroce
v	b	Bonyface and his felowes
c	c	Mellone archbyshoppe
xiiii	d	Translacyon of s. wlstane
vii	e	Wederde and gilderde
ix	f	Translacyon of s. Edmunde
x	g	yuon confessour
	A	Barnabe apostle
xvii	b	Wasylyde/neryne/s nabo.
vii	c	Anthony, <i>The sonne in cancer</i>
xv	d	Wasily byshoppe
xvii	e	Wyte/Modesse & crescenty
xvii	f	Translacyon of saynt rycharde
xvii	g	Saynt boculphe
xvii	A	Warcelly and marcylian
i	b	Beruasy and protasy
c	c	Translacyon of s. Edwardre
xv	d	walburge virgyn
e	e	saynt Albane martyr
xvii	f	Saynt Audrye Wygyll
vi	g	<i>The Raciunte of John Baptyst</i>
	A	Translacyon of elegy bys.
xvii	b	John and Paule
xvii	c	Saynt crescent
xvii	d	Leo byshop of Rome
xvii	e	Peter and Paule apostles
xvii	f	Commemoracyon of paule



At. xl. yere of aye or elles never
 Is ony man ende wed with wysdome.
 For than forchon his myght fayleth euer.
 As in July dooth every blossome.

July. The nyght is. viij. houres/and
 the day is. xvi. houres.
 xix. g Octa. John baptysse
 vith **A** Visytacion of our Lady

July

xvi	b	Translacyon of Thomas apostle.	ijij
	c	Translacyon of saynt martin.	ijij
v	d	zoe virgyn and marty ^r	v
	e	octa.apost.peter and paule.	vij
xij	f	Translacyon of Thomas marty ^r	vij
ij	g	Deposicyon of saynt grymbalde	vij
	A	Lixylly bysshoppe	ix
x	b	Seuen brether martyrs	x
	c	Translacyon of saynt benet	xij
xvij	d	Mabor and fely ^r	xij
vij	e	Privuate marty ^r	xij
	f	C the sonne in Leo.	xij
xv	g	Translacyon of saynt swythune	xd
iiij	A	Saynt osmunde	xd
	b	Kenelme kynge	xd
xij	c	Arnulphe bysshop.	xvij
i	d	Rufyne and Justyne	xij
	e	Saynt margaret virgyn.	xx
ix	f	Prarede virgyn.	xxij
	g	Mary magdalene.	xxij
xvij	A	Appolynarius bysshoppe.	xxij
vij	b	Chryssyne virgyn. Wigyll.	xxij
	c	James apostle. S. Chystofer.	xxv
xliij	d	Anne mother of our Lady	xxvij
ij	e	The seuen slepers	xxvij
	f	Sampson bysshoppe	xxvij
xij	g	Fely ^r and his felowes	xxix
xix	A	Abdon and sennes	xxix
	b	Bernayne bysshoppe.	xxix



Cthe goodes of the erthe is gadred euer more.
In august so at. xl viii. yere.

Man ought to gather some goodes in store.
To susteyne aye that than draweth nere.

August. The nyght is. x. houres/and
the daye is. xiiij. houres.

viii c Lammes daye

xvi d Laynt Stephan bysshop of Rome

i

ff

August.

v	e	Inuencyon of saynt Stephan	viij
viiij	f	saynt Iustyne preest	vij
g	g	Festum nivis	vij
h	A	Transfy. of our lorde	viij
v	b	The feast of Jesu	vij
x	c	saynt Ciryake and his felowes	vij
viiiij	d	saynt Romayne martyrs	ix
vij	e	saynt Laurence martyrs	x
xvij	f	saynt tybuccus martyrs	xiij
xij	g	saynt Clare virgyn	xij
xvij	A	saynt ypolyte and his felowes	xvij
xiiij	b	Eusebius Viggill.	xvij
xliij	c	The assumpcyon of our lady	xvij
xli	d	saynt Rocke. C The Sonne in virgo.	xvij
i	e	octaues of saynt Laurence	xvij
ix	f	saynt Agapite martyrs	xvij
xvij	g	saynt Magnus martyrs	xvij
xvij	A	saynt Lewys martyrs	xx
vij	b	saynt bernarde abbot	xx
vi	c	octa.assumpcyon	xx
xvij	d	Timothei Viggill	xx
xij	e	Bartholomeus apostle.	xx
xij	f	saynt Lewys kynge	xx
xij	g	saynt Seuertyne	xx
xij	A	saynt Iuse martyrs	xx
xij	b	saynt Justayne	xx
xij	c	Decollacyon of saynt Iohan	xx
xij	d	saynt felyx and adaucte	xx
xij	e	saynt Lutheburge virgyn	xx

Bij

Septembre.



CLet no man thynke sor to gather plenty.
y fat .liii. yere he haue none
Nomore than yf his barne wer e empty
In septembre/whan all the corne is gone.

HII Septembre. The nyght is .xii. houres.
and the daye is .xii. houres.
xvi f Saynt gyles abbot
v g Saynt anthony marty.

September.

xij	b	translacyon of s. Cuthbert			ijij	
ij	c	Bertyne abbotte.			v	
	d	Saynt Eugenius.			vi	
x	e				vij	
	f	M aryyte of our Ladry.			vij	
xvij	g	Saynt gorgone marty.			ix	
vij	A	Saynt sylvius bysshoppe			x	
	b				xij	
xv	c	Saynt marciane bysshoppe			xij	
iiij	d	Saynt Maurilius bysshoppe			xij	
	e	E xcaltacyon of the holy Crosse.			xij	
xij	f	C the sonne in Libra.			xv	
i	g	Saynt Edyth virgyn.			xvi	
	A	Saynt Lamberte bysshoppe			xvij	
ix	b	Saynt victor and corona			xvij	
	c	Saynt Januarius martyr.			xix	
xvij	d	Saynt eustace. Wigyll			xx	
vij	e	M athewie apostle			xxij	
	f	Saynt maurycie and his company.			xxij	
xliij	g	Saynt Teclia virgyn.			xxij	
iiij	A	Saynt andoche martyr			xxv	
	b				xxvi	
xi	c	Saynt Cypryane and Justyne			xxviij	
xix	d	Saynt Cosme and Damyanie.			xxvij	
	e				xxvij	
vij	f	M ichael archangell			xxix	
	g	Saynt Hierome prest.			xxix	

Octobre.



C By Octobre betokeneth.lx.yere.
That aye hastely doothe man assayle.
If he haue ought than it dooth appere.
To lyue quicly after his trauayle.

H **I** Octobre. The nyght is. xiiii. houres.
and the daye is. x. houres.
xvi **A** saynt Kempge bishoppe
v **b** saynt Leodegary martyz

Octobre.

ij	c	saynt candidi martyz.	ij
ij	d	saynt fraunceys confessour	ij
	e	saynt Appolynaris martyz	v
	f	saynt sayth	viij
	g	Merci and merciliani	vij
ixij	A	saynt pelagie	ixij
vij	b	saynt Dionysij rustici and eleutheri	ix
	c	saynt Bereon and victor	x
ix	d	saynt nichasius byshoppe	xi
iiij	e	saynt wylfryde	xij
xij	f	Trans. of saynt Edwardre	xij
xij	g	saynt Calyxte byshop of Rome	xiiij
i	A	saynt wolfrane byshoppe	xv
	b	C Thesonne in scorpio.	xvi
ix	c	saynt Audry virgyn	xvij
	d	D uancie Euangelis.	xvij
ixij	e	saynt Frydeswyde virgyn	xix
vi	f	saynt austrebert virgyn	xx
iiij	g	saynt vrsule with. xi. vii. virgyns	xxi
iiij	A	Mary salome	xxij
iiij	b	saynt Iromayne byshop.	xxij
xij	c	Saynt Magloze byshoppe.	xxiiij
xij	d	Crispyne and crysppyniany	xxv
xij	e	Saynt Euaryste byshop of Rome	xxvi
	f	Wigyll.	xxvij
vij	g	S ymon and J ude apostles.	xxvij
xvi	A	Saynt Nacciscus byshoppe.	xix
xvi	b	Saynt germanye capua.	xx
v	c	Saynt Duyntyne	xxij

Nouembre.



Nubhan man is at. lxvi. yere olde
whyche lykened is to bareyne Nouembre
He wereth unweldy/ sekely/ and colde
Than is soule helth is tyme to remembre

Nouembre. The nyght is. xvi. hours
and the daye is. viii. hours.
D The feast of all sayntes
D The feast of all soules.

Nouembre.

ij	f saynt wenefrede virgyn.	ijij
	g saynt amantyus	ijij
x	A saynt Lete preste	v
	b saynt Leonarde	vi
xvij	c saynt wylfryde archbysshoppe	vii
vii	d Quatuor coronatorum.	viiij
	e saynt theodore.	ix
xv	f saynt Martyn bysshop of Rome	x
iiij	g S aynt Martyn bysshop.	xij
	A saynt Paterne martyr.	xij
xij	b saynt Bryce bysshop and cōfessour.	xiiij
i	c Translacyon of saynt erkenwalde	xiiij
	d E the sonne in Sagittarius	xv
ix	e Saynt Edmunde archbysshoppe	xvi
	f saynt Hewe bysshoppe.	xvij
xvij	g octa. of saynt Martyn.	xvij
vij	A saynt Elizabeth	xix
	b saynt Edmunde kynge	xx
xiiij	c Presentacyon of our Lady.	xxi
iiij	d S aynt Cecily virgyn and martyr	xxiiij
	e saynt Clement bysshop of rome	xxiiij
xij	f saynt Bryslogony martyr	xxvij
xix	g saynt Katheryne virgyn.	xxv
	A saynt Lini bysshoppe of Rome	xxvi
viiij	b saynt Agricole and vital.	xxvij
	c saynt rufe martyr.	xxvij
xvij	d saynt saturne Wigyll.	xxix
v	e A ndrewe apostle.	xxix

Decembre.



C The vere by Decembre taketh his ende
And so dooth man at thre score and twelue.
Nature with aege wyll hym on message seide
The tyme is come that he must go hym selue,
Decembre. The nyght is. xviij. houres
and the daye is. vi. houres.
f saynt Loye bylhoppe
xijij g saynt lybane

Decembre

ii	A deposityon of saynt osmunde	iiij
i	b saynt Barbara virgyn	iiij
xvij	c saynt Sabba abbot	v
vij	d R ycholas bysshoppe.	vij
vij	e octaues of saynt andrew	vij
vij	f C oncepcyon of our lady.	vij
xv	g saynt Cyprian abbot	ix
vij	A saynt Eulalie	x
xvij	b D amase bysshoppe of Rome	xij
xij	c T he Sonne in Capricorne	xij
i	d saynt lucy virgyn	xij
xij	e othilie virgyn	xij
ix	f saynt valery bysshoppe	xv
xvij	g C o sapientia.	xvij
xvij	A saynt lazarus bysshoppe	xvij
vi	b saynt Gratian bysshoppe	xvij
xvij	c saynt venyce virgyn	xij
vij	d saynt Julian martyr	xx
vij	e S aint Thomas Apostle	xxi
xij	f xx. martyr	xxij
xij	g wyctorp virgyn	xxij
xij	A Wigyll.	xxij
vij	b Natuypte of our lorde	xxv
xvij	c Stephan prothomartyr	xxvij
xvi	d Lohan euangelyst	xxvij
v	e Chyldermas daye	xxvij
vij	f Thomas martyr	xxix
vij	g Translacyon of saynt James	xxix
vij	A saynt Sylvester bysshop of Rome	xxxi

Cnote the golden nombrie that is witten after
the sayntes on the ryght hande in the moneth of
Marcne and **Apriell**. And the sonday nexte after
the golde nombrie for the yeare shall be **Cester day.**

Cthe dayes of the weke moralysed.

CSonday.

Tam Sonday mooste honorable
The heed of al the weke dayes
That day all thynges laborable
Dught for to reste / & gyue prayse
To our Creatour / that alwayes
wolde haue vs reste after trauayle
Man seruaunt / and thy beaste he sayes
And the other to thyne auayle.

CMonday.

CMonday men dught me for to call.
In whiche good workes ought to begynne
The fyrst dede of all
Intendynge for to flee deedly synne
This worldly goodes truely towynne
with labour / and true exercysle
For who of good workes can not bwynne
To his rewarde / shall bwynne paradyse.

CTuesday.

CI tuesday am also named of **Thars**
Called of goddes armypotent
I lone never for to be scars
Of workes / but alwayes dylygent
stryuyng agaynst lyfe indigent
Beyng in this worlde / or elles where

To serue our lord with good intent
As of duety we are bounde here.

Wednesday.

Wednesday. sothely is my name
A mydes the weke is my beyng
wherin all vertues dothe frame
By the meanes of good lyuyng
I do remembre the heuenly kynge
That was sold in my season
I do worke with true meanyng
Hym for to serue as it is reason

Thursday.

Thursday. I am the merkest of seuen
Called thursday verely
In my tyme the kynge of heuen
Made his souper verely
In forme of brouse/ gave his body
To his Apostles/ as it is playne
And then washed theyr fete mekely
And went to Olyuet mountayne

Fryday.

Fryday. Named I am deuoute fryday.
The whiche careth for no delyte
But to mourne/ fast/ deale and pray
I do set all my hole appetyte
To thynke on the Iues dyspyte
Howe they dyd Chrysle on the tre tent
And thynkyng howe I may be quyte
At the dredefull Judgement

Saterday.

The x. commaundementes.

CSaterday I am comyng laste
Trusyng on the tyme well spene
Hauyng euer mynde stedfaste a gro se word
for a plowman
On that lorde that harowed hell
That he my synnes wyll expell
At the instance of his Mōther
whose goodnesse dothe farre excell
whome I serue aboue all other amen.

CThe commaundementes of Godgyuen by
Mōyses and expounded by Chyst into our
Mōther tongue very necessarye and ex-
pedyent for yowthe and all other for
to lerne and to knowe.

C The fyre Table.



Am the Lorde thy god/whi
che haue brought the out
of the lande of Egypt and
out of the house of bōdage
Eredi. xx. Thou shalte ha
ue none other goddes i my
lyght. **Deuter. vi.** Thou
shalte make the no grāne
ymage:neyther any simi
litude that is i heue aboue
or in the earthe beneath/or in the water that is
beneath the earthe. Se that thou neyther bowe
thy selfe to them:neyther serue them. For I the
lorde thy god am a gelouse god/ & vslice the syn
ne of the fachers vpon the chyldre vnto the chyldre
and fourch generacyō of them that hate me/and

The x. commaundementes.

yet shewe mercye to thousandes amōge thē that
loue me and kepe my commaundementes.

Mar. iv. Deute. vi. Math. xii. Hearc Israell our
lorde god is one lorde : and thou shalt loue thy
lorde god with all thy herte / with all thy Soule /
with all thy mynde / and with all thy strength.
Thou shalte worshyp thy lorde god / & hym onely
shalte thou serue.

The xi. commaundement.

Thou shalt not take the name of the lorde
thy god in vayne. For the Lorde wyll not
holde hym gyltlesse / that taketh the name of the
lorde his god in vayne. **Mathewe. v.**

Ye haue herde howe it was sayde to thē of olde
tyme. Thou shalt not forsware thy selfe / but
shalte performe thy nothes to the Lorde.

I say vnto you / sweare not at all: neyther by he-
ue / for it is goddes seate / nor by the earth / for it is
his fote stole / neyther by Ierusalē / for it is the C*it*
tē of þ great kynge. Neyther shalt thou sweare
by thy heade : bycause thou canst not make one
wypte heare or a blacke. But let your communis-
tacyon be: yea / cya / & nay naye: for what soever is
more then that / commeth of euyll.

The xii. commaundement.

Bemembre the Sabbath daye that thou
sanctify it. **Exodi. xx.** Syre dayes mayste
thou labour / and do all that thou hast to do / but
the seuenth daye is the Sabbath of the Lorde
thy god. In it thou shalte do no maner worke /

The x. commaundement.

neyther thou / nor thy sone / nor thy doughter
neyther thy manseruant / nor thy mayde ser-
uant / nor thy catell: nor yet the straunger that
is within thy gates. For in syre dayes the Lorde
made heuen and earth / and the see / and all that
is in them / and rested the seuenth day wherfore
the Lorde blessed the seuenth daye / & halowed it
Math. xii. Matt. vii. It is lefull to do a good dede
on the Sabbath day. For the sone of man is lorde
euen of the Sabbath day. The Lorde sayth by
his prophet **Isay. xxi. vi. & viii.** That his sabbath
is halowed and kepte when we rest and cease to
do our owne wyll / to folowe oure owne wayes / &
to speake our owne wordes: when we in worde /
thought / and dede fulfyll his well (I say) & not
ours: and when we suffer hym to do his workes
in vs / that at the last we may come to that Sab-
bath and true reste / euen eternall lyfe / whiche
Chryst the Lorde of the sabbath hath opteyned
for vs by his blode.

The seconde Table.

The xi. commaundement.

HOnoure thy Father and thy Mother / that
thy dayes may be longe in the lande whe-
che the lorde thy god gyueth the. **Mat. xvi.**
Honour thy father and thy mother. **Ephe. vi.**
Luke. 11. Honour father and mother: this is the
fyriste commaundement that hath any promyse
that thou mayst be in good estate: and lyue longe
on the earthe. By this commaundement Chryste

The x. comandementes.

teacheth vs not onely to haue our father and mother in reuerence / and to obey them / as he hym selfe was subiecte vnto his mother the virgyn Mary; but also to myster vnto theyz nextyses. **Matth. xv. Marke. viij.**

The xi. Commandement.

Thou shalt not kyll. **Matth. v.** Ye haue herde how it was sayde vnto them of the olde tyme. Thou shalt not kyll. who soever kyll leth shalbe in daunger of iudgement. But I say to you: who soever is angry with his brother shalbe in daunger of iudgement. who soever sayth to his brother/ Racha: shalbe in daunger of a counsell. But who soever sayth: thou sole shalbe in daunger of hell fyre. **Item.** Ye haue herde howe it is sayd. Thou shalte loue thy neyghbour: and hathe thyn enemye. But I say vnto you/ loue your enemyes/ blysse them that curse you/ do good to them that hathe you pray for them that do you wronge and persecute you: that ye may be the chyldre of your father whiche is in heuen. For he maketh the sonne to aryse on the euyll and on the good: and sen deth his rayne on the iuste and on the vniuste.

The xii. comandement.

Thou shalt not breake wedlocke. **Matth. v.** Ye haue herde how it was sayd to them of olde tyme/ thou shalte not commyt aduoutry. But I say to you / that who soever lokereth on a wyfe/ luslynge after her/ hath commyted aduou-

The x. commanndementes.

try wth her all redy in his herte. **Hebre. xiiij.** Let wedlocke be had in pycce in all poyntes / and let thy chambre be vndefyled / for hooze kepers and aduouterers God wyll judge.

C The. xiij. commaundement.

Dou shal not steale. **Matth. v.** **Matth. vi.**
Steale not: defraude no man. yf any man wyll sue the at the lawe / and take thy core from the : let hym haue thy cloke also : gyue to hym that asketh: and from hym that wolde borowe: turne not away. **1. Corin. vi.** Now is therre vterlye a faute amonge you; because ye go to lawe one with another: Whi rather suffre ye not widge? whi rather suffre ye not your selues to be robbed? yea / euen youre selues do wronge and cobbe / and that the brethrene. **Ephesi. iiiij.** Let hym that dyd steale / steale no more / but let him rather labour with his handes some good thyng / that he maye haue to gyue vnto hym that nedeth.

C The. xvij. commaundement.

Dou shalte beare no false wytnesse agaynst thy neyghbour. **Mat. v.** **Matth. xiiij.** Beare no false wytnesse I say to you / that of euery ydle worde whiche men shal haue spoken they shal gyue aecomptes at the daye of iudgement. **Ephc. iiiij.** Wherfore put away lyng / and speake euery man trueth to his neyghboure / for as moche as we are membres one of another. Let not fylth communcacyon procede ouer

The. x. commaundementes.

of your mouthes : but that whiche is good to edifye with al / when nede is / that it may haue sauour with the hearers. *Ephe. v.* Let al bytter-nesse/fearnesse and wraph/rozyng and cursed speakyng / be put away from you. Let no fylthy-nesse/folyshe talkyng / nor iellynge (whiche are not comly) be ones named amonoge you : but ca-ther gyuyng of thankes.

C The. x. and. x. commaundement.

Thou shalt not coueyt thy neyghboures house. Neyther shalt thou coueyt thy neyghbours wyfe: his man seruaunt/ his mayde his ore / his asse / or ought that is his. *Mat. viii.*
Mar. xii. *Matth. xii.* *Marke. iii.* What soever ye wolde that men shulde do to you : euen so doo ye to them. To loue a mannes neyghbour as hym selfe / is a greater thyng then all buntre offerynges and sacryfyses. Be not ouercomme with luste / for the care of this worlde and the di-
sceyffulness of ryches choke te worlde.

Hebreos. xii. 1. *Timo. vii.* Let your conuersacyon bee without couetousnes / and be content with that that ye haue al redy. Godlynes is great ryches / yf a man be content with that he hath. For we brought nothyng in to the worlde / and it is a playne case / that we carry nothyng out.

When we haue fode and rayment / let vs ther with be content. They that wyll be ryche / fall in to temptacyon and snares / and in to many folyshe and noysom lustes / whiche drowne men

The x. comandementes,
in perdition and destruction. For covetousnes
is the rote of all euyl; whiche whyle some lusted
after/they erred from the fayth/and tangled the
selues with many sorowes. **Deuterodo. vi.**

These wordes which I comande the this day
shall be in thyne herte/and thou shalt whette
them on thy chyldren/ and shalt talke of them
when thou arte at home in thy house/ and as
thou walkest by the way/ and when thou lyest
downe/ and when thou rysest vp; and thou shalte
bynde them for a sygne vpon thy hande. And
they shall be papers of remembraunce bytwene
thyne eyes/ and thou shalte wryte them vpon
the postes of thy house/ and vpon thy gates.

Deut. vi. Take hede and heare al these wodes
which I comande the/ that it may go wel
with the/ and with thy chyldren after the for
ever/ when thou doest that whiche is good and
ryght in the syght of the lorde thy god.

Deutero. vi. Se thou do that whiche is ryght in
the syght of the lord/ that thou mayst prosper.

Deutero. vi. We shall do after nothyng that we
do here this day/ euery man what semeth hym
good in his owne eyes. But what soever I com
maunde you/ that take hede ye do/ and put no
thyng thereto/ nor take ought therfrom.

Deuter. x. vii. Cursed be he that concynueth not
in all the wordes of this lawe/ to do them.

Io. xiii. If ye loue me/ kepe my comandementes.
Luke. xi. Happy are they that heare the

The symbole of Athanasius.

word of god/and kepe it. **James.** v. who soever shall kepe the hole lawe/and yet fayle in one poynt/he is gylty in al. For he that sayd. Thou shalt not commynt aduoutry:sayd also:thou shalt noc kyll. **Ecclesia.** They that feare the lord kepe his commaundementes.

¶ finis.

CThe symbole or crede of the great doctour Athanasius dayly red in the Churche.



Who soever wyll be sauued / before all thynges it is necessary that he holde the crewe Catholike fayth.

which fayth/but yf euer
y man wyl kepe hole
and inuyolate:without
douth he shall eternaly
perissh.

This truly is the verye
Catholike faythe/that
we worshyp one god in
trinitye;and the trinitye
in vnyte.

Neyther confounding the persones: neyther se
peratyng the substance.

The persone of the Father is one / the person
of the Sone an other / the person of the holye
Ghoste an other.

But of the Father/of the Sone/and of the ho

The symbole of Ithanatus.

ly Ghost/there is one dynyng/equal glory coeternal maiestie.

Suche as is the Father/suche is the Sonne such is the holy Ghost.

The Father is uncreate/the Sonne uncreateth the holy Ghost is uncreat.

The Father is without measure/the Son with out measure/the holy ghost without measure.

The Father is everlastynge/the Sonne everlastynge/the holy Ghost everlasting.

And not withstanding there be not.ij. everlastynge/the holy Ghost everlasting.

Ewyn as there be not thre uncreat:nor.ij. unmesurate/but one uncreat / et one unmesurate.

Eykewyse the Father is almyghty/the Son almyghty, and the holy Ghoste almyghty.

And yet they be not thre Almyghtyes/but one god almyghty.

So the Father is God/the Sonne God/the holy ghost is God.

And yet they be not.ij. goddes/but one god.

So the Father is a lord/e the Sonne a lord / the holy Ghost a lord.

And yet they be not.ij. lordes/but one lord.

Hor as we be compelled by the Christian veryte to confesse seperatly every one person to be God and Lord.

So are we prohibite by the Catholike relygyon of Christes faych to say that there be.ij. Goddes or thre lordes,

The symbole of Ithanasius.

The Father is made of none: neyther created
nor gotten.

The Sone is fro the Father alone: neyther ma-
de ne create, but gotten.

The holy Ghost is fro the Father, and the So-
ne: neyther made created / nor gotten but proce-
dynge.

And so there is but one Father / not thre fas-
thers / one Sonne / not thre Sonnes / one holy
Ghost / not thre holy Ghostes.

And in this Trinchte / there is none before or af-
ter another / nothynge more or lesse: but all the
thre persons be coeterne / and coequall to them
selte.

So that by always as now it hath ben aboue
sayd / the Trinchte in vnite / and the vnite in Trin-
chte may be worshypped.

He therfore that wyll be saued / let hym vnder-
stante thus of the Trinchte.

But it is necessary vnto euerlastyng health /
that euery christian beleue also faychfully the in-
carnation of our lord Iesu chrysste.

It is therfore the ryght faych: that we beleue &
confesse that our lord Iesu Chrysste the Sone of
God / is God and man.

He is god by the substance of the Father gotten
before all worldes / and he is man by the substan-
ce of his mother: borne in the worlde.

Perfyte God: perfyte man: beyng of a soule

The symbole of Athanasius
reasonable and of fleshe humayne,
¶ quall to the Father by his Godhed / leste the
the Father by his manhed.

¶ hiche thoughte he be God and man / yet is the
re not twyane but one Chrysste.

¶ truely he is one not by turnyng of his godhed
in to manhed / but by assumptynge of his manhed
in to godhed.

¶ eyng one to all intentes / not by confusion of
substance / but by unite of person.

¶ or as the reasonable soule and the fleschely
body is or maketh one man / so God and man is
one Chrysste.

¶ hiche suffered death for our saluacyon / de-
scended to helle / and rose from death the chyarde
daye.

¶ hiche ascended to heuens / sytteth at the
ryght hāde of God the Father almyghty from
thense shall he come to Judge the quycke and
dead.

¶ t whose comynge all men muste ryse wþ thei
bodyes / and shall gyue accompt of thei owne
propre dedes.

¶ nd they that haue done well shall go in to
everlastyng lyfe / they that haue done euyll in to
everlastyng fyre.

¶ his in the Catholyke fayth / whiche excepte
every man faythfully and stedfastly do beleue he
can not be saued.

¶ Finis.

The Offyce of all Estates.

1. Kynnesche. ij.



Bysshop muste be faultlesse, the hus-
bande of one wyfe: sober discrete:
honestly appareled: herberous: ap-
te to teache: not dronken: no sygh-
ter: not gyuen to fylthy lucre: but
gentyll: abhorryste syghtyng: ab-
horryste couetousnesse: and one that ruleth his
owne house honestly / hauyng chyldren vnder
obedyence/with all honeste.

Rulers.

Sapientia. i.

Ye that are rulers of the earth / se that you
loue ryghteousnes / and that you commyt none
vnyrghteousnes in iudgement. **Leuit. xii.** Thou
shalte not fauour the poore / nor honoure the
myghty: but shalt iudge thy neyghbour ryght-
teously. **The comens.** **Deui. xii.**

Ye shall not deceyue your brethren: neyther
with weyght nor measure: but shall haue true
ballances/and true weyghtes / for I am the Lo-
de your God.

Husbandes. Ephes. v.

Husbandes loue your wyues euuen as chyf-
foued the congregacyon / and gaue hym selfe
for it to sanctyfy it / and clensed it in the foun-
tayne of water thoroewe the worde / to make it
vnto hym selfe a gloriuous congregacyon with-
out spot or wrencle / or any suche chynge.
So ought men to loue theyz wyues / as theyz
owne bodyes, **He** that loueth his wyfe/lo-

The office of all Estates.

ueth hym self. For no man euer yet hated his owne flesche/but nowsshed is. &c.

Wyues. **Ephes. vi.**

Wyues submyt your selues to your owne husbandes/as to the lord. For the husbande is the wypes hed/euen as Chryst is the heed of the congregacyon. Therfore as the congregacyon is in subieccyon to Chrysste/lykewylse lette the wyues be in subieccyon to theyr husbandes in all thynges.

Fathers and Mothers. Ephes. v.

Pre fathers moue not your chyldren vnto wrath but bryngē them vp with the nurture and infor-
macyon of the lord.

Chyldren. Ephes. vi.

Chyldren obey your fathers and mothers in the Lord; for so it is ryght. Honour thy father and mother (that is the fyre commaundement that hathe any promyse) that thou mayste be in good estate and lyue longe on the earche.

Maysters. Collos. iii.

Pre maysters do to youre seruauntes that whiche is iuste and equall/puttynge away all hytternesse and cheatenynges/knowynge that euen ye also haue a mayster in heuen.

Seruauntes. Collos. iii.

Seruauntes/be obedyent to youre bodily maysters in all thynges: not with eye seruice as me pleasers/but i synglenesse of herte/tearynge god. And what soeuer ye do/do it hertely as thoughē ye dyd it vnto the lord/and not vnto

The preface & maner to lyue well.
men: for as moche as ye knowe that of the lord
ye shall receyue the rewarde of inheritaunce for
ye serue the Lord Christ.

Mydowes. 1. Timoth. v.

She that is a very wydowe and frendlesse: putteth
her trusse in god/ and contynueth in supply-
cacyon and prayer nyght and day.

The somme of all.

Due thy neyghbour as thyself. & what soe-
uer ye wolde h other shulde do to you do you
eue p same to thē and what ye wolde not h other
men shulde do to you/ se h ye do it not to them,

The preface & h maner to lyue well/ deuoutly &
salutarly every day for all psones of meane esta-
te. Coppyed by mayster Johan quētin doctor in
dyuincie at Parys: translated out of Frenche in
to englyssh by Robert Coplād prynter at London

Or to begyn

B the maner of salutary or helth full
lyuyng. And to come to perfection
(how well I haue more nedē to be instruct than
for to reche other) yet kepe these small doctrines
here folowyng to your powers. fyſt ryse vp at
vi. of the clocke in the morynge in all seasons
and in your rylyng do as foloweth. Thanke our
lorde of test that he gaue you that nyght,
Commende you to god/ bpsed lady saynt mas-
ry/ and to that saynt whilh is feasted that day/

The pface & the maner to lyue well.
and to all the saynes of heuen. Secundly beseche
god that he preserue the that day frō deedly syn-
ne / & at all other tymes. And pray hym that all
the werkes that other dooth for you may be ac-
cept to the lawde of his name / of his glorio⁹ mo-
ther / & of all the company of heuen. ¶ Whan
ye haue arayed you / say in your chambre or lod-
gyng: matyns / pryme & hours yf ye may. Than
go to the chyrche or ye do ony worldly werkes yf
ye haue no nedfull besynesse / & abyde in the chyr-
che the space of ~~an houres masse~~ whyle where ye
shall chynke and thanke god of his benefytes.
Thynke a whyle on the goodnesse of god / on his
dyuyne myght and vertue. Thynke what gyft
he hath gyuen to you to create you so nobly / as
to his ymage & lykenesse. Thynke also what gra-
ce he hath done to you in the sacrament of bap-
tysme / clensyng your soule from synne. Thynke
how many tymes ye haue offended hym syth ye
were cristened. Thynke how mekely he hath aby-
den your retournyng from synne. Thynke from
how many daungers he hath preserued your bo-
dy and soule. Thynke how yll ye haue be stowed
the tyme that he hath gyuen you to dopenaunte
Thynke how many tymes he hath forgyuen you
inshryft / et how many tymes ye haue falle to syn-
ne agayn. Thynke in what Payne ye had benow
et euer yf god had taken you out of this worlde
whan ye were in deedly synne. Thynke how de-
rely he bough特 you frō the daunger of the deuyll

The pface & the maner to lyue well
suffryng cōtynuall paynes in this worlde aboue
the space of xxx. yeres goynge barefote i colde &
heate/suffryng hōgre & chyrt & many shamefull
iuryes & how derely he redemed you gyuyng his
pcious body/his blod & his soule. & at this point
cōsydre all the paynes of his wofull passyon / as
god wyl gyue you grace Thynke also what pay
ne his dere & gloriouſ mother suffred all hō why
le. Conſydre his sharpe iugement at the houre of
dethe. And couchyng this dethe thynke oſten the
ron/and that ye can not escape it / nor knoweth
whan / nor how , in what estate: nor what place
nor tyme day: nor houre. Thynke thā what shall
become of the worldly goodes that ye haue ga
dred & spared with grete labour & how lothe ye
shall be to leaue thē and all your frendes & kynſ
folke. An hō more is whā your soule i grete Payne
shall leaue your body to rotte in the erthe . Con
ſydre thā what shall become of your strength: be
aute/youthe helthe & other welthe of the body.
Thynke what the pooze soule shall do whan ic
goothalone without company where it was ne
uer Thynke what it shall do whā it seeth the hor
ryble enemyes that wolde drawe it to pdicyon pf
ye deye in deedly synne . Thynke how wofull a
ſourney it shall be whan ye must yelde a generall
rekenyng of all your werkes/wordes/ & thoughtz
res without excepçyō of ony thyng Thynke how
godſhall lyue you grace. Thynke on hō horryble
paynes of hell/ & on the cruell ȝpany of deuylls:

The preface & þ maner to lyue well,

where without ende ye shal never / haue releas
þf ye deye in deedly synne. And thynke on the ine
stimateable ioye of the sayntes i heuē / þ wiche our
lord hath promised you þf ye lyue out of deedly
synne: et loue hym aboue all thyng. And haue ye
a pfyte hope þf ye lyue wel ye shall come to that
glory. Amē. **C** And ches bēn the thoughtes that

I wyll that ye haue in the chyrche.

C And þf by ony other reasonable besynesse ye
may not be so long in the chyrche at is it sayd he
re afore. yelde thankes to god of his goodnesse.
And thynke on the resydew in your hows ones in
the day or in the nyght þf ye may.

Mā ye are cōfro þ chyrch take hede to your
housholde or occupacyō tyll dynner tyme. And in
so doyng thynke sōtyme that þ Payne þ ye suffre
in this worlde is nothyng to the regarde of þ in
synite glory þ ye shall haue þf ye take it mekeil.
Thā take your refecchō or mele reasonably wout
excesse or ouer moche for beryng of your meate
for there is as moche daunger i to lytell as in to
moche þf ye fast ones in a weke it is yngough / be
syde vigilles & ymbrē dayes out of lēten. And þf
ye tynke þ fastyng be not good nor pessyable do
by counsell **R**est you after dynner an houre or half
an houre as ye thynke best / prayeng god that in
that rest he wyll accept your helthe / to þ ende þ
after it ye may serue hym þ more deuoutly. **T**he
resydew of þ day bestowe i your besinnesse to the
pleasure of god. As touchyn your seruyce say vn

The preface & þ maner to lyue well.
to tiers a fore dyner. and make an ende of all be-
fore souper. And whan ye may / say dyrige. and
comendacions for all chyched soules at the leest
way on the holy dapes and þt þt haue leafer say
them on other dapes. at the leest with thre lessis
Shryue you every weke to your curate except þt
haue grete lette. and beware þt þt passe not a four-
tenyght excepte veray grete lette. If þt þt be of
power refuse not your almesse to the fyrt poore
body that areth it of you that day. If þt þt thynke
it nedefull. Take Payne to here & kepe the worde
of god. Confesse you every day to god without say-
le of such synnes as þt þt knowe that þt þt haue do-
ne that day. Confydre ofte eyther by day or nyght
whan þt þt do a wake what our lord dyde at that
houre the day of his blyssed passyon / & where he
was at that houre. **C**Seke a god & sayth full frē-
de of god chuersacyd to whome þt þt may dyscouer
þt þt mynde secretes Enqre & proue hym well or
þt þt trust i hym. And whā þt þt haue well pured hym
do all by is counsell. Day lytell / & folowe btruous
cōpany. Eschew þt þt felaw shyppe of them þt þt wol-
de not be lyke. After all werke prayses & take god/
loue hi aboue all thynges / & serue hym & his glo-
rious moder diligētely. do to nouer ther but that
þt þt wolde were done to you loue the welch of anoth-
er as your owne. And in goyng to your bedde
haue þt þt good tought eyther of the vassys of our
lord/or of you sines/or of þt þt paynes þt þt soules haue
purgatory/or þt þt other good spirituall toughtes

Thre verytees.

And than I hope your lyuyng shall be acceptable and pleasyng to god,

Here foloweth a very be houesfull techyng a remedy for every man/ and w.oman dasylp to come out of synne & to come soone in to the stace of helth after the doctrayne of mayster Johan gerold thanneeler of Parys/ and doctor in dyuyngite,

God our souerain lorde knowlegynge the grete fragilites inclinacyon of our synne:is alway red of his infynyte ppte and goodnesse to do vs mercy and forgyuenesse so that truly: without faynyng:with a good hert and contrite thought we offre and say the thre verytees folowyng.

C The fyfth verite.

My god I knowlege and confess to haue offend & synned agaynst thy goodnesse:brekyng thy commaundementes in suche maner and suche,

Here ought the persone to rsydze thre synnes done: particuler and general:beynge sorry: a thynke on them. Of the which synnes I am sorry: and repete me for the honour of the that arte all good/ onely worthy to be serued/obeyed/honoured & worshyped.

C The seconde veryte.

Good lorde I haue good purpose by your helpe to kepe me from hens forwarde to offendre you without brekyng your commaundementes/ and to fle & eschewe to my power all occasyons of synne.

C The thyrde veryte

To the relikes in the chirche.

Nord god I haue good and stedfast wyl to be ch
fested clerely of all my synnes in tyme and place
after the commaundement of you and our mo-
ther holy chyrche/or at suche a feest/or suche af-
ter your ordinaunce and commaundement of our
mother holy chyrche/and to make satisfaction
to you and to my neyghbour. *To god we saye*

C *To the relikes in the chirche.*

E corpora sanctorum in pace sepulta sunt et vi-
uent nomina eorum in eternum. *¶* **L**etamini in
domino et exultate iusti. *¶* **E**t gloriamini om-
nes recti corde. *¶* **D**remus.

Propiciare nobis domine famulis tuis per
sanctorum tuorum (quorum reliquie in pre-
senti requiescant ecclesia) merita glorioza; ut eoz
rum pia intercessione ab omnibus semper prote-
gamur adversis. *¶* **P**er dominum. *¶* **D**ratio.

Sancte dei genitricis marie semper virginis
gloriose et beatarum omnium celestium vic-
tutum sanctorumque patriarcharum prophetarum
apostolorum martyrum confessorum virginum
acq[ui]onum sanctorum tuorum: quesumus oca-
nipotens deus misericordiam tuam et precibus placatus nobis
misericordiam tuam et da populo inuiolabilite-
tis firmitatem et pacem: repelle a nobis hostem/ fa-
mem/ et pestem/ et omnem immundiciam: da no-
bis in tua virtute constantiam et fortitudinem:
Immitte hostibus nostris formidinem et inuictu-
dinem: retribue omnibus nobis bona facientibus
bona vice eterne beatitudine: da inimicis natis

D¶

At the eleuacyon of the sacramene,
et per sequentibus nos recognitionem et indul-
gentiam; concede defunctis nostris et omnibus
in christo quiescentibus remissionem peccatorum
et requiem sempiternam. Per eundem dominum.

At the eleuacyon of the sacramene.

Agnus christi sanctifica me corp⁹ christi
salua me; sanguis christi inebria me; aqua
lateralis christi laua me: passio christi xfor-
ta me; sudor xult⁹ christi virtuosissime sa-
na me. O bone iesu exaudi me: ne pmitas me
separari a te. Ab hoste maligno defende me: in ho-
ra mortis voca me et pone me iuxta te: ut cum an-
gelis et sanctis tuis laudem te dominum saluas-
toriem meum in secula seculorum. Amen.

An other prayer at the eleuacyon.

Ave domine iesu christe verbum patris/ si-
lius virginis/ agnus dei/ salus mundi/ ho-
sta sacra/ vera caro/ fons pietatis.

Ave domine iesu christe laus angelorum/ gloria
tanc⁹ pm/ visio pacis/ deitas integra/ verus ho-
mo/ flos & fructus virginis matris.

Ave domine iesu christe splendor patris/ prin-
teps pacis/ ianua regni/ panis viu⁹/ virginis par-
tus/ vas deitatis.

Ave domine iesu christe lumen celi/ precissi mun-
di/ gaudium nostrum/ angelorum panis/ iubilus
cordis: rex et sponsus virginitatis.

Ave dñe iesu xpe xpcis/ veritas vera/ pre-
mis⁹ nostru/ charitas summa/ fons amoris/ pac⁹
dulcedo/ requies vera/ et vita perennis. Amen.

Ave vere sanguis dñi nři iesu xp̄i qui de latere ei⁹ cū aqua fluristi: tu michi sis cōsiliū protectio atq̄ defensio corporis & aie in presēnci vita/et in futurō per infinita seculorū sc̄la. Amen

Ca prayer to our lord.

Salue sancta caro dei: per quā salvi fiunt rei seruos tuos redemisti: dū in cruce pependisti: quādo mortē occidisti. Unda q̄ de te manauit: a peccato nos mundauit/qd̄ patravit primus hō inobedies de pomo. Sancta caro tu me munda: sanguis & benigna vnda/laua me ab om̄i forde/ & ab infernali morte. Per tuā benignitatē: cōfer michi sanitatē: et sanctam prosperitatē. Frange meos inimicos: fac eos michi amicos: et superbiā illorū destrue rex angelorū. Tu qui es salutis portus: p̄fia michi tūc corp⁹/ i exitu mee mortis Libera me de fortis a leone rugiēte drachoneq̄ furiēte. Da michi fidē iustorū/q̄ regnas in perpetuum. Amen.

Whan thou goest to receyue
the body of our lord/say.

Domine non sum dign⁹ vt intres in tectū meū: sed tu domine q̄ diristi/ qui manducat meam carnem et bibit meum sanguinē in me manet et ego ī eo: propitius esto michi peccatori per sumptionem corporis et sanguinis tui: et presta vt nō ad iudicis damnationis illud sumā: sed misericordia tua preueniēte in salutē et remissionē peccatorū meorum. Qui cum patre et spiritu sancto viuis et regnas deus. Per omnia secula seculum. Amen.

Whan thou hast receyued.

The gospell of saynt Iohan.

Tota perceptio corporis et sanguinis tui ois-
potens deus non veniat michi ad iudiciu-
neos ad cōdēnationē: sed sic oīm p̄ctōp̄ meor̄ opta-
ta remissio/ aīe & corporis pia gubernatio/ et po-
tens ad vitā p̄esentē & eternā introductio. **D**uis
cū p̄ce et sp̄itu sancto viuis & regnas deo, p̄er,

Cthe Bospell of saynt Iohan.



Sþ begynnig
was the worde
And the worde
was with god
And þ worð was with
god. The same was in þ
begynnig with god. Al
thynges were made by
it/ and without it was
made nothyng. That
was made in it was lyfe
& the lyfe wasthe lyght
of men/ & the lyght shyn-
eth in þ darkenes/ but
the darkenes comprehendeth

ded it not. There was a man sent fr̄d god/ whose
name was Iohan. The same came as a wytnesse
to beare wytnesse of the lyght/ that all men
through hym myght belene. He was not that
lyght/ but to beare wytnesse of the lyght. That
was a true lyght/ whiche lyghteth all men that
come in to the worlde. He was i the worlde/ and
the worlde was made by hym: and yet the worlde
knewe hym not. He came amonge his owne/ and

The gospell of saynt Luke.

his owne receyued hym not. But as many as receyued hym to them gaue he power to be the sonnes of god in that they beleue on his name whiche were borne not of bloude nor of the wyll of the flesche nor yet of the wyll of man but of god. And the worde was made flesche & dwelt among vs. And we saw the glory of it as the glory of the onely begotten sonne of the fader; whiche worde was full of grace and verite. **Antheme.**

We do call vpon the we do worshyp the / we do prayse the o blyssed Trinyte. **The verse.**

Blessed be the lordes name all other before.

The answere. From this tyme forth and euermore. **Let vs pray.**

O God the protectour of all that truste in the without whome nothyng is of value / nothyng is holy / multiply thy mercy vpon vs that through thy gouernaunce and guydync we may so passe in goddes temporall / that we lese not the eternal. By Chryst our lord.

The gospell of saynt Luke.



Ge aungell Gabriell was sente frome God vnto a tyre of Galylee named Nazareth vnto a virgyn spoused to a man / whose name was Ioseph of the house of Dauid: and the virgyns name was Marye. And the aungell wente vnto her and sayde.

havle full of grace the lordes is with the blyssed arte thou amonge all women. When she sawe

D ih

The gospell of saynt Mathewe.
hym she was abasshed at his sayenge / and caste
in her mynde what maner of salutacyon that
shulde be. And the aungell sayde unto her. Fea-
re not Mary for thou hast fōude grace with god.
Loo / thou shalte cōceyue in thy wombe / and shall
beare a Sone / and his name shall be called Ie-
sus. He shalbe great / and shal be called the sone
of the hyghest. And the lorde god shall gyue to
hym the seate of his father Dauid: and he shall
reygne ouer the house of Jacob for euer: and of
his kyngdome shall be no ende. Then sayd Ma-
ry unto the Aungell. Howe shall this be / sayenge
I knowe not a man? And the aungell answered
and sayde unto her. The holy ghoste shall come
vpon the / and the power of the hyghest shall ouer-
shadowe the. Therfore that holy thyng whiche
shall be borne / shalbe called the sone of god. And
beholde thy cosyn Elizabeth. she hath also cōcey-
ued a sone in her olde age. And this is her. vi. mo-
neth though she be called barayne / for with God
shall nothyng be impossyble. And Mary sayde.
Beholde the hande maydene of the lorde / be it
unto me euen as thou haste sayde. Thankes be
to god.

The gospell of saynt Mathewe.
The seconde chapter.

Hen Jesus was borne in Bethleem(a
towne of Iury) whiche in tyme of Herod
the kynge: beholde there cam wyse men from
the East to Ierusalē / sayenge. Where is he that
is borne kyng of the Jewes. We haue sene his

The gospell of saynt Mathewe.



starre in the East / & are come to wor-
chyp hym. When Herode the kyng
had herde this / he was troubled / &
all Ierusalē with hym / & he gathered
all the cheyf Preestes & Scrybes of
the people / & demaūded of thē where
Chryste shulde be borne They sayde
vnto hym in Bethleem / a towne of
Iewry. For thus it is wryten by the prophete.
And thou Bethleē i the lande of Iewrye arte not
the leest 2cernyngē the prynces of Iuda. For out
of the shal come a captayne whiche shal gouer
ne my people of Israēl. Then Herode pruely cal-
led the wyse men / & dilygētly enquyred of thē the
tyme of the. Starre that appered: & sente them to
Bethleē sayēge. Go & serche ye dilygently for the
chylde / & whē ye haue foūde hi/ brynge me worde
that I maye come & worshyppe hym also. When
they herde the kyngē they departed. And loo the
Starre. whiche they sawe in the Easte wente be-
fore vntyll it came & stode ouer the place where
the chylde was. Whē they sawe the Starre they
were merueylous glad / & wente in to the house &
founde the chylde with Mary is mother / & knele
downe & worshypped hym / & opened theyr treasur-
es / & offred vnto hym gyftes. Golde / Fran-
kensens / and myrre. And after they were
warned of god in a dreame that they
shulde not go agayne to Herode /
they retourned i to theyr owne
countre by another way.

C The gospel of saynt Marke

The. xvi. Chapter.



After that he apped vnto
the eleue/as they late at
meate/ & cast i theyr teeth
theyr vnbelef & hardensse
of herte/because they beleuued not
theym/whiche hadde sene hym af
ter his resurreccyon. And he sayde
vnto thē. Go ye i to all the wold
and preache the gospel to all crea
tures. He that beleueth & is bap
tysed/shal be safe But he that beleueth not shall
shall be dampned. And these sygnes shall
folowe them that beleue. In my name shall they
cast out deuylls / & shall speake with newe ton
ges/and shall kyll serpētes. And yf they drynke
any deadly thyngē it shall not hurte theym.

They shall lay theyr handes on the sycke / & they
shall recouer. So the lorde Iesus after he had
spokē to them was receyue in to heuyn/and
lytteth on the ryght hāde of God. And
they went forth and preached eue
ry where. And our lorde wrought
with them / and confyrmēd
the wordē with myra
cles that folowed.

C The passyon of our lorde Iesu

Chrys̄i wryten by saynt Iohan Euangelys̄.

The passyon.



Ge Jesus had spoken these wordes he wente forth with his discypples ouer the broke Cedro: where was a gardeyn to the whiche he entred with his discypples. Judas also: which betrayd hym knew the place for Jesu of tyme resorted thyther with his discypples. Judas the after that he had receyued a bonde of men / and mynsters of

the hye preestes and pharises / came thyther with lanternes and fyrbodes and weapons. Then Jesus knowyng all thynges that shulde come on hym / went forth and sayde vnto the / whome seke ye? They answered hym. Jesus of Nazareth. Jesus sayde vnto the / I am he. Judas also whiche betrayed hym stode with hym. But as sone as he had sayd to them. I am he: they wēt backewardes and fell to the grounde. And he asked the agayne / whome seke ye? They sayd Jesus of Nazareth. Jesus answered / I sayde vnto you / I am he. If ye seke me / let these go theyr way / that the sayeng myght be fulfylled / whiche he spake. Of them whiche thou gauest me / haue I not loste one Symon Peter hadde aswearde / and drewē it / & smote the hye preestes seruaunt / and cut of his

The passyon.

ryghte eare. The seruauntes name was Agalcus
The sayde Jesus vnto Peter: shall I not dynke
of the cuppe whiche my father hathe gauen me.
Then the compayne and the captayne / and the
mynysters of the Jewes toke Jesus and bounde
hym / and ledde hym awaye to Anna fyſte: for he
was father law vnto Layphas / whiche was the
hye preest that same yeare. Layphas was he that
gaue counsell to the Jewes that it was expedycet
that one man shulde dye for the people. And sy-
mō Peter folowed Jesus / & another discypyle that
discypyle was knowē of the hye preest / & wēt i with
Jesū to the palayes of the hye preest. But Peter
stode at the doore without. Then went that other
discypyle whiche was knownen vnto the hye preest
and spake to the dāsell that kepte the doore / and
brought in Peter. Then sayde the damsell that
kepte the doore vnto Peter. Arte not thou one of
this mannes discypyles? He sayde. I am not. The
seruauntes and the ministers stode there / and
had made a fyre of cooles / for it was colde: and
they warmed them selfes. Peter also stode amon-
ge them and warmed him selfe. The hye preestes
asked Jesus of his discypyles / and of his doctrine
Jesus answered hym. I spake openly in the
worlde. I euer taught in the synagogue and in
the temple where al the Iues resorted / and in se-
crete hauē I sayde nothynge. Whyn askest thou
me? Aske them whiche herde me / what I sayde
vnto them. Beholde they can tell what I sayde.
Whēn he had thus spoken / one of the ministers

The passyon.

whiche stode by: smote Jesus on the face/sayeng
Answerest thou the hye preest so. Jesus answe-
red hym: Yf I haue spoken euyll beare wytnesse
of the euyll. Yf I haue speken well/why smytest
thou me. And Annas sent hym bounde unto Cay-
phas the hye Preeste. Symon Peter stode
and warmed hym selfe. And they sayde unto
hym. Arte thou not also one of his discypples. He
denyed it / and sayde. I am not. One of the
seruauntes of the hye preest (his cosyn/ whose
earre Peter smote of) sayde unto hym. Dyd not
I se the in the Gardeyn with hym. Peter de-
nyed it agayne / and immediatly the cocke
crewe. Then ledde they Jesus from Cayphas
into the halle of iudgement. It was in the
mornynge / and they theym selfes wente not
in to the iudgement halle / lest they shulde
be defyled: but that they myghte eate the pa-
schall Lambe. Pylate then wente out vnto them / and sayde. What accusacyon bryng-
ge you agaynstis this man. They answered and
sayde unto hym. Yf he were not an euyll doer /
we wolde not haue delyuered hym unto the. The
sayde Pylate unto them. Take ye hym/ and iud-
ge hym after youre owne lawe. Then the Jewes
sayde unto hym. It is not laufull for vs to put
any man to deathe. That the wordes of Jesus
myght be fulfylled which he spake sygnysyenge
what deathe he shulde dye. Then Pylate en-
tered into the iudgement hall agayne/ and called

The Passyon.

Jesus and sayd vnto hym Arte thou the kyng of the Jewes? Jesus answered. Sayest thou that of thy selfe/or dyd other tell it the of me. Pylate answered. Am I a Jewe. Thyne owne nacyon and hys preestes haue deluyered the vnto me. What haste thou done. Jesus answered. My kyngedome is not of this worlde. If my kyngedome were of this worlde/then wolde my mynsters surelye fighthe / that I shulde not be deluyered vnto the Jewes/but nowe is my kyngedome not frō hense. Pylate sayde vnto hi. Arte thou a kyng the. Jesus answered. Thou sayest that I am a kyng For this cause was I borne/ & for this cause came I i to the world/that I shuld beare wytnesse vnto the trueth. And al that are of the trueth heare my boycce. Pylate sayd vnto hym. what thynge is trueth. And when he had sayde that he wēt out agayne vnto the Iues/and sayd vnto them: I fynde in hym no cause at all. ye haue a custome that I shulde deluyer you one loose at Easter. wyl ye that I loose vnto you the kyng of Jewes? Then cryed they al agayn sayeng. Not hym/but Barabas. That Barabas was a robber. The Pylate toke Jesus and scourged hym. And the souldours woude a crowne of thornes and put it on his head. And they dyd on hym o purple garnet/ and sayde: Haille kyng of the Jewes. And they smote hym on the face. Pylate went forth agayn and sayde vnto the. Beholde I bryng hym forth to you that ye may knowe/that I fynde no faute in hym. The came Jesu forth wearynge a crowne

The passyon.

of thorne and a robe of purple. And þylate sayd
vnto thē. Beholde the man. Whēn the hye pre-
estes and mynisters sawe hym/they cryed/sayēg
Crucyfye hym/Crucyfye hym. Pilate sayd vnto
thē. Take ye hym/and crucyfy hym. For I fynde
no cause in hym. The Iues answered hym. We
haue a lawe/and by our law he ought to dye/bes-
cause he made hym selfe the sone of god. Whēn
þylate herde that sayenge / he was the more af-
frayde:and sayd vnto Iesus:whense arte thou?
but Iesus gaue hym none answere. Then sayde
þylate vnto hym . Speakest thou not vnto me.
Knowest thou not that I haue power to loose
the? Iesus answered. Thou couldest haue no po-
wer at all agaynst me/except it were gauen the
frō aboue . Therfore he that delyuered me vnto
the / is more i synne. And from hēs forth sought
þylate meanes to loose hym. But the Jewes
cryed/sayng. If thou let hym go thou arte not
Cesars frēde. For who soever maketh hym selfe
a kynge/is agaynst Cesar. Whēn þylate herde
that sayēge/he brought Ies̄ forth/ & sat downe
to gyue sentence / in a place called the þauemēt
but i the Hebrew tonge Gabbatha . It was the
Saboth cuen:whiche falleth in the Easter feest &
aboue the syrte houre. And he sayde vnto the
Jewes:Beholde your kynge. They cryed/away
with hym/away with hym.Crucify hym. þylate
sayde vnto them. Shall I crucify your kynge.
The hye preestes answered/we haue no kynge
but Cesar. Then delyuered he hym vnto them to

The passyon.

he crucifyed. And they toke Jesus and led hym away. And he bare his crosse and wente for to a place / called the place of deade mennes sculies (which is named in Hebrewe/ Golgatha (where they crucifyed hym. And with hym two other on eyther syde one / and Jesus in the mydes. Pylate wrote his tytle / and put it on the crosse. The wrytinge was. Jesus of Nazareth/ kynge of the Iues. This tytle red many of þ Jewes. For the place where Jesus was crucifyed / was nygh to the cyte. And it was wrytte in Hebrewe/ Greke/ and latyn. Then sayde the hye preestes of the Iues to Pylate/ wrytte not kyng of the Jewes: but that he sayde / I am kyng of the Iues. Pylate answered. What I haue wryten/ that haue I wryten. Then the souldyours when they had crucifyed Jesus/ toke his garmetes and made. iiiij. partes: to euery souldyour a parte and also his cote. There was a cote without seme/ wrought open throughout. And they sayde one to another. Let vs not deuyde it: but cast lottes who shall haue it. That the scripture myght be fulfylled/ whiche sayth. They parted my raymet amonge them and on my cote dyd caste lottes. And the souldyours dyd suche thynges in dede. There stode by the crosse of Jesus/ his mother/ & his mothers syster/ Mary the wyfe Cleophas: and Mary magdalene. Wher Jesus sawe his mother: and the discyple standyng / whome he loued/ he sayde vnto his mother: woman/ beholde thy sonne. Then sayde he to the discyple, be-

The passyon.

holde thy mother. And from that houre the discyple toke her for his owne. After that when Jes 9 perceyued that all thynges were performed/ that the scripture myght be fulfylled he sayde/ I chrys. There stode a vessell full of vynegre by And they fylled a sponge with vynegre / and wounde it about with yslope : and put it to his mouthe. Assone as Jesus had receyued of the vy negre/ he sayde. It is fynylshed. And bowed his heade/ and gaue vp the gholte The Jewes then because it was the Saboth eue/ that the bodyes shulde not remayne vpon the crosse on the Saboth daye (for þ Saboth daye was an hye daye) besought þ plate that theyr legges myght be broken/ and that they myght be taken downe. Then came the souldeours and brake the legges of the fyre / and of the other / whiche was crucyfyed with Jesus But when they came to Jesus: and sawe that he was dead alredy / they brake not his legges but one of the souldeours with a spere/ thrust hym in to the syde/ and forth with came oute bloude and water . And he that sawe it bare recorde and his recorde is true And he knoweth that he sayth true / that ye myght belene also. These thinges were doone that the scripture myght be fulfylled. ye shall not brea ke a bone of hym . And agayne another scripture sayth . They shall loke on hym / whom they pearsed. After that Joseph of Aramatelia (whi che was a discyple of Jesus but secretly for feare of the Iues) besought þ plate that he myght

The passyon.

take downe the body of Jesus. And Iohanne Iohannes lycence. And there came also Nicodemus whiche at the begynnyng came to Jesus by nyght and brought of myre and Aloes myngled togyther about an hundred pounde wayght. Them toke they the body of Jesu and wounde it in linnen clothes with the odoures / as the manner of þe Jewes is to burye. And in the place where Jesus was crucifyed was a gardeyn / in the gardeyn a new sepulcre wher in was never man layde. There layde they Jesu / because of the Iues Saboth even; for the sepulchre was nye at hāde. The verle. **T**hou that suffereddest for vs. The answere. **L**orde haue mercy on vs. **T**he prayer.

O Lorde whiche hast dysplayed thyne hādes and feete / þal thy body on a crosse for our synnes; and suffereddest the Iues to set a crowne of thorne on thy heade / i dispyte of thy most holy name. And for vs synners dydest suffre fyne greuous woundes / gyue vs this day & euer the vse of lyght / sence and understandyng / of penaunce / abstynence / pacience / humilyte / chastyte / & a pure conscyence euermore. By Jesu Christe / sauour of the world. Whiche lyuest & reygnest with the father / & the holy ghost / god: world without end.

O lorde for thy great mercy and grace
Helpe thy people that so fayne wolde haue
þy holy gospell preached in euery place
And that thy pastours thy flocke may saue
From the daunger of eternall fyre
From whiche all chyssien men may pray & desyre.

John aaron lew. v. 11. 10

The fyfth peticyon.



Our father whiche arte in heyn
Sanctifyed be thy name.

The seconde peticyon.

Let thy kyngdomme come. **The. iiij. peticyon.** Thy wyl be fulfylled in
erth as it is i heyn. **The. viij. peticyon.** Our dayly breade gyue to
us this day. **The. viii. peticyon.** And
forgyue vs our offences: eyn as we forgyue the
that offend vs. **The. viii. peticyon.** And leade vs
not in to temptacyon. **The. viii. peticyon.** But de-
lyuer vs from all euyll. So be it.

The salutacyon of the Angel Gabryel.

Hayne Mary ful of grace: our lord is with
the. Blessed be thou amonge women/and
blessed be the fruyt of thy wombe Iesus Christ.
So be it.

The. xij. artycles of the fayth.

The fyfth artycle.

I beleue in god the fader almyghty/maker
of heyn and earth. **The seconde artycle.**
And in Iesu Christ his onely sone/our lord.
The. iiiij. artycle. Whiche was conceyued of the
holys ghost/borne of Mary a virgyn. **The. viii. art-**
ycle. Whiche suffered vnder ponce pylate/and
was crucifyed/deade and buryed. **The. viii. artycle.**
Whiche descended to hell / the thyrde day rose
from death to lyfe. **The. viii. artycle.** He ascended
in to heyn/ & sytteth at the ryght hande of god/
the fader almyghty. **The. viii. artycle.** And thens
he shall come to Judge the quycke and the deade

The x. commaundementes.

The. viii. artyle. I beleue i the holy ghosse. The x. artyle. The holy churche catolyke the 2mynyon of layntes. The. x. artyle. The remyssyon of synnes. The. xi. artyle. The resurreccyon of the flesche. The xii. artyle. And the lyfe euerlastynge. So be it.

The x. commaundementes.

Entro. v. chapter.

The fyfth.

Thou shalte not haue straunge goddes in my syght. **T**he seconde. Thou shalt not vsurpe the name of thy god i wayne. **T**he thirde. Obserue the Saboth daye. **T**he fourth. Honour thy fathur and mother. **T**he. v. Thou shalte not kyll. **T**he. vi. Thou shalt not do aduoutry. **T**he. vii. Thou shalt not do thefte. **T**he. viii. Thou shalte beare no false wytnesse agaynst the neyghbour. **T**he. ix. Thou shalt not desyre the wyfe of thy neyghbour. **T**he. x. Thou shalte not desyre the good of thy neyghboure.

A lytle metre contynyng the dutty
of a chyisten man.

To beleue that Chryst hathe for vs myctyd
To be the chyldre and heires of his fathur
sanctifyed.

God onely to serue without faynyng e alway
His crosse for to beare and prynces to obey
Doyng e good to all and harme to no man
This is the summe of the fayth chyristian.

An invocatio vnto the holy Exempte to be sayd
in the morynge wher thou shalte ryse vp.

Holy Trinitye be helppynge vnto me. O god
Hithy name shall I lyfte vppe myne hedes.

A prayer to the Trinchte,



The triumphant Crosse of the
Passyon of our lorde Jesu Chryst
Jesus of Nazareth kyng of the
Iewes: sone of god haue mercy on
me. In the name of the father the
sone/ and the holyghosic. So be it,
By the sygne of the holy Crosse +
from our enemyses delxuer vs lorde god.

Most holy god and mercyfull father lorde Jesu
Chryst/ almyghty euerlastyng god. I gyue lau-
des and thākes vnto the: whiche hast this nyghe
preserued / defended / and vysited me thy vn-
worthy seruaunt. A. And hast caused me to come
to the begynnyng of this daye saufe & soude/ and
for thy benefyres (whiche theu of thy only good-
nesse hast bestowed vpō me) I beseche thy mercy
father most mercyfull that thou wylte graūt me
to spende the daye that is to come in thy holy ser-
uice with al humylite/ discrecyon/ deuocyon/ and
charytayle loue/ that I may be able to do my ser-
uice due and pleasaunt vnto the s all my workes.
And cause me to lyue alway with thy grace / and
all the dayes of my lyfe/ I commēde vnto the my
body and my soule. So be it.

Cwhen thou entest in to the Churche.

Dorde by the habundance of thy mercy: I
wyll entre into thy house. I shall worshyp
the at thy holy temple/ & acknowlege thy name.
Lorde through thy iustyce guyde me agaynst my-
ne enemyses/ directe my way/ euen in thy syght.
So be it,

The matyns.

Cthe declaracion of the matyns.

Her the more euydent explanacyon and vnderstantyng of this Prymer/it is to be noted/that this worde (Matyns) is asmoch to say/as the mornynge houres/or mornynge scrupce/and so is called/because the same is:and hath ben alwayes accustomed to be sayd and songe in the mornynge. And for asmoche as the hole procelle therof doth specyally bryng to our remembraunce / the Ma-
ciuyte and byrthe of Chryste / con-
cleyued and borne of the moost in-
uiolate virgyn Mary / it is cal-
led the Matyns of our Laz-
dy. In whose moost worthy
praye and comendacyon
many solempne Hym-
pnes/diuine colletes
& pleasaunt An-
themes are he-
rin wryten.





Domine labia mea aperies.

Orde open thou my lyppes.

And my mouthe shall pronounce
thy prayse.

O god bēde thy selfe i to my helpe.

Orde hast the to helpe me.

Glory be to the fathur to the sone/
and to the holy ghosse.

As it was in the begynnyng: as it is now/and
B iii

The Matrys.

ever shall be. So be it. **P**rayse ye the lord.
Getwene Septuagesima (whiche begynneth
the fourth day before clene lenth) and Easter for
prayse ye the lord. **P**ye muste saye.

Laude be to the lord kyng of eternall glori.

Cthe Invictorie. **H**ayle Mary full of grace
the lord is with the. **P**salme. lxxviiij.

Aome and let vs joyfully gyue thankes vnto
the lord; let vs reioyce in god our sauour
let vs approche vnto his presence with prayse &
thankes gyuynge / and syng vnto hym in psalmes. **H**ayle Mary full of grace.

Bor god is a great lord / & a great kyng ouer
all goddes/whiche shall not for sake his people/
in whose power are al the costes of the earth and
he beholdeþ the topes of the mountaynes.

The lord is with the.

The see is his/for he hath made it/and his han-
des haue fasthoned the earthe also: come therfore
and let vs worshyppe and fal downe before
the lord/let vs wepe before the lord which hath
made vs/for he is our lord god / and we are his
people/and the shepe of his pasture. **H**ayle Mary
full of grace.

How yf ye heare his voyce/se that ye harden not
yours hertes as they dyd in the tyme of tempta-
cyon i wyldernesse/bytterly murmurige agaynst
god/where your fathers tempted me/and prouo-
ked me to angre:and yet sawe they my workes.
The lord is with the.

Horty yeres was I a neyghboure vnto this ge-

The matyns.

neracyon wherfore I sayd euer theyr hertes are
gone fro me: they know not my wyses to whome
I swore in my great angre, that they shulde not
entre in to myrest.

Dayle Mary full of grace. The lord is with the.
Glory be to the fether, to the ione, and to the ho
ly ghoste.

As it was in the beginnyng, as it is nowe and
ever shal be. So be it.

C The Hymyne.

The gouernour of the triple engyn
To whome the earth, the see, & the heuyns
do honour.

Conceyued is in the wombe of a vyrgyn
Whose name is Mary, by goddes hygh power
Maydens wombe immaculate and pure
Hym hath conceyued without spot or cryme
To whome the Sonne and moone and euery
creature Do serue alway in theyr course & tyme.

Blessed is h̄ mother, replenyshed with grace,
In whose wombe the creatour immortall
Hath not disdayned to take his place
Holdynge in his hande the worlde ouer all
Of the heuenly messenger, blessed is she
Through the grace of the holy ghost inspyred
For out of her wombe proceeded he
To whome all the nacyons of the worlde desyred.

Glory to the lord of myghtes moost
That of a vyrgyn chaste was bore
Glory to the father and the holy ghost
To them be praysyng for euermore. So be it.

The Matyns.

Dis dominus noster. The. viii. Psalme.

O Lorde whiche arte our lorde: how maruelous is thy name ouer all the earth.

Eor thy magnyncence hathe ben exalted aboue the heuyns.

Thou haste aduaunced thy prayse / by the mouthes of infauntes and suckynge babes / in disperte of thyne enemyes / for to confounde the aduersary and the reuenger.

Wherfore I shall beholde the heuyns / whiche are the workes of thyne handes / the Moone and the starres whiche thou hast set in ordre.

What thyng is man / that thou art so mynde full of hym: or what is the sone of Adā that thou so regardest hym.

Thou haste made hym not moche inferiour to angelles: thou hast crowned him with glory and honour: and hast made hym lorde vpon the workes of thyne handes.

Thou hast cast all thynges vnder his feet / al manner of shepe and oxen: yea moreouer / the catell of the felde.

Houles of the ayre / and fysshes of the see / whiche swymme in the waters of the see.

O Lorde whiche arte our lorde how maruelous is thy name ouer all the earth.

Glory be to the fathir / to the sone / and to the holy ghoste.

As it was in the beginnyng / as it is nowe and ever shal be. So be it.

Celi enarrant.

The. xviij. Psalme.

The Matyns.

The hewyns declare the glory of god / and
the firmament manysteþtch the woxes of
his handes.

Dape vntodaye vþtereth out speache / & nyght
vnto nyght openeth knowlege.

There be neyther speaches nor woxes: but that
the voyces of them ben herde.

Theyȝ soude hathe gone throughe all the worl-
de: and theyȝ woxes through the coostes of the
rounde earthe.

The hath pyght his pavilion in the sonne: & he is
lyke a brydegrome procedynge out of his châbre
The hath sterte vp lyke a gyaunt for to take his
course: his progresse is from the hygh heuen.

And his recourse is vnto the farthest parte the-
rof: neyther is there any that can hyde hym from
his heate.

The lawe of the lord is pure/conuertynge sou-
les: the testimony of the lord is faythfull/gyuyn-
ge wysdome to the ygnoraunt.

The commaundementes of the lord be ryght-
full/confortyng the herte: the lordes precept is
cleare/gyuynge lyght to the eyes.

The feare of the lord is evermore cōtynuynge:
the iudgementes of the lord are true / iustifyed
in them selues.

They are to be desyred aboue golde & precyous
stones: & more sweter then hony / & the hony combe
Terely thy seruauit obserueth them: in kepyng
of them is great rewarde.

Who doth consyder his faultes? pourge me frō

The Matyns.

those that be secrete / and frome other spare thy seruaunt.

If they haue not the maystry of me / then shal I be cleane: & shal be purged fro the greatest synne
And the wordes of my mouth shal be pleasant and the meditacyon of myne herte acceptable in thy syght alway.

Olorde thou arte my helper: and my redemer.
Glory be to the father / to the sone / and to the hoyly ghooste.

As it was in the begynnyng: as it is now / and and euer shall be. So be it.

Domini est terra. **T**he. xxxiiij. psalme.
The earth is the lordes / and the habundazunce therof: the rounde worlde / & all that inhabyte in it.

Nor he hathe pyght it vpon the sees: and hathe buylded vpon the stodes.

Who shal ascende in to the hyll of the lordes: or who shall stande in his holy place.

An innocent in handes / and of pure herte: whiche hath not taken his soule in hayne / nor hath not sworne to deceyue his neyghbour.

He shall receyue blesyng of the lordes: and mercye of god his sauoyoure.

This is the generacyon of the that seke hym: of them that seke the face of the god of Iacob.

Pre prynces heauie vp your gates / and ye eternall gates open youre selues / and a kynge of glory shall entre in.

Who is this same kynge of glory: a stodge lordes

The matyns.

and a myghty/a lord myghty in batayl.

Ye prynces heaue vp your gates/and ye eternall
gates opē your selues/and a kynge of glory shall
entre in.

Who is this same kynge of glorie / the lord of
powers/he is the kynge of glorie.

Glory be to the fader/to the sone/and to the ho
ly ghoste.

As it was in the begynnyng/as it is now and
ever shall be. So be it.

The Antheme. Blessed be thou amonge all wo
men/and blessed be the fruyt of thy wombe.

The verse. Holy mother of god/and virgyn per
petuall. The answere. Pray for vs to the lord
celestyal.

The pater noster.

O ur father whiche arte in heuyn sanctifyed
be thy name. Let thy kyngdomme come.
Thy wyl be fyllid in erth as it is i heuyn Our
dayly breade gyue to vs this daye. And forgyue
vs our offences: euyn as we forgyne the that of
fende vs. And leade vs not in to temptacyon. But
delyuer vs from al euyl. So be it.

The Ave Maria.

H ayle Mary full of grace: our lord is with
the. Blessed be thou amonge women / and
blessed be the fruyt of thy wombe Iesus Chryst.
So be it. And ledde vs not (lorde) in to tempta
cyon. But delyuer vs from euyl. Blessyng.
Lord we besech the of thy blesyng. Answere.
Holy virgyn of virgyns / praye for vs unto the
lorde.

The syxt lesson.

The Matyns.

Holy Mary most pure of virgyns all
Mother & daughter of the kynges celestial
So conforte vs in our desolacion
That by thy prayed and spacyall meditacion
We enjoy the rewarde of the heuynly raygne
And with goddes elect here for to remayne.
Lord: Thou lord haue mercy on vs. **The response.**

Holy and undefyled virgynre. I wot not
with what praysyng I may exalte the. For hym
that the heuyns coulde not conteyn: thou barest
in thy wombe. **The verse.** Blessed be thou amog
al women & blessed be the fruyt of thy wōbe. For
hym that the heuyns coulde not contayn: thou ba
rest in thy wombe. **The bleslyng.** Lord we bese
che the of thy bleslyng. **The answere.** Praye for
vs devoutly o virgyn Mary. **The. h. lesson.**

Holy Mary of all godly the godlyest
Pray for vs of all holy the holiest
That he our prayers may accept in good wyse
Whiche of the was borne; and raygneth aboue
the skyes.

By whose charyre; and mercyfull grace
Our grevous synnes: may take no place
Thou lord haue mercy on vs. Thanke we god.

The Response. Blessed art thou virgyn Mary
thou barest our lord. Thou hast borne hym that
made the and yet remaynest a virgyn euermore.

The verse. Hail Mary full of grace: our lord
is with the. Thou hast borne hym that made the:
and yet remaynest a virgyn euermore.

The blyssyng. Lord we beseche the of thy bles

The matyns.

syngē **The answere.** Goddes holy mother be hel
pyngē to vs. **The chynde lesson.**

Holy mother of god:whiche hym haste con-
ceyued.

That of all the worlde coulde not worthely be re-
ceyued. Thy sone beseche with huble intercessyon
vs for to purge of our transgressyon

That so beyngē redemed:we may the place ascen-
de. Where thou dwellest with hym:worlde with-
out ende. Thou lorde haue mercy on vs. **The**
answere.

Surely happy arte thou blyssed vir-
gyn Marye: a worthy to haue all maner of pray-
syng. For of the is ryse the sone of ryghtwysnes.

Christ our god. **The verle.** pray for the people:
entreat for the clergye make itercessyon for the
deuoute womā kynde: let all sele thynne helpe that
worthely solempnyfed thy memorpall. For of the
is rySEN the sone of ryghtwysenes. **C**hriste our
god. Glorye be to the fater to the sone and to
the holy ghost. **C**hrist our god.

The song of Austyn and Ambrose.

He prayse the (o god) we knowlede the
to be the lorde.

All the earth doth worshyp the/whiche arte the
fater euerlastynge.

To the crye forthall aungelles:the heyns/and
all powers therin.

To the thus cryeth Cherubyn and Seraphin cō-
tynually. **H**oly. **H**oly. **H**oly. **H**orde god of
Sabaoth. **H**euen and earth are fulsylled with
the glory of thy maiestye.

The Martyns.

The gloriouſch company of the apostles prayſe the,
The goodly felowſhyp of the propheteſ wor-
thy the.

The noble armony of martyrs prayſe the

The holy churche throughout all the worlde
dorſ magnyfye the.

They knowledge the to be the father of an incy-
nite maiesty.

They knowledge thy honourable and very one-
ly ſone.

And the holy ghost alſo to be a conforter.

Thou arte the kynge of glory o Chrysie.

Thou arte the euerlaſting ſone of the father.

When thou tokelſt vpon the our nature to dely-
uer man þ dyddelſt not abhorre the virgyns wōbe

When thou haddeſt ouercomen the ſharpnelle
of death: thou openest the kyngdome of heuyns
to all true beleuels.

Thou ſytteſt on the ryght hande of god in the
glory of the father.

We beleue that thou ſhalt com to be our iuge.

We therfore pray the helpe thy ſeruautes: who-
me thou haſt redemeſt with thy preuous bloude.

Make them to be nombrēd with thy ſaintes in
ioye euerlaſtinge.

O lorde ſaue thy people and blesſe thy herytage.

Gouerne and alſo lyfte theym vp i to blesſe euer-
laſtinge.

We prayſe the every daye.

And we worſhyp thy name/ euer worlde with-
out ende.

The Matyns.

Gouchsaufe good lord to kepe vs this daye
without synne.

O lord haue mercy vpō vs: haue mercy vpō vs.

O lord let thy mercy lyghten vpon vs: euē as
we trust in the. **O** lord i the haue I trusted: let
me never be confounded. **The versc.** **H**oly mother
of god make thy peticyon. **The answere.**

That we may deserue Chrystes promyssyon.

Serwme Septuaginta & Easter this psal-
me folowyngē is sayde in stade of Te deum.

Miserere mei deus.

Hawe mercy vpon me (o god) accordyngē to
thy great mercy.

And accordyngē to the multytude of thy compas-
syons: wype away myn iniquite.

Per wasshe me more from myne iniquite: and
elense me from my synne.

For I knowledge myne iniquite: and my synne
is euer before myne eyes.

Agaynst the onely haue I synned: and haue do-
ne euyll in thy syght: that thou mayst be iusti-
fyed in thy wordes: and mayst baynquyshe whē
thou haſt iudged.

Do I was begotteen in wyckednesse: and my mo-
ther conceyued me in synne.

Do thou haſte loued trueli the vñknowen and
secrete thynges of thy wylde: me haſt thou reue-
led vnto me.

Sprynce me lord with ysope: and so shall I be
cleane: thou shalt wasshe me: and then shal I be
whiter then snowe.

The matyns.

Dinto my hearynge shalt thou gyue ioye & gladnesse; and my brosed bones shalbe refreshed.

Dourne thy face fro my synnes; and wyppe away all my wyckednesse.

Apure herte create in me (oh god) & anvp ryght spyryte renewe within me.

Cast me not a way from thy face; and thyne holyn spyryte take not from me.

Make me agayn to reioyse in thy sauynge helth and strenthen me with a pryncipal spyryte.

Iwyll enstruct the wycked i thy wayes; and the vngodly shall be conuerted vnto the.

Delyuer me frō bloudes (oh god) the god of my health; & my tōge shal exalte thy ryghtwysenesse

Dorde open thou my lyppes & my mouthe shall pronounce thy prayse.

Hor yf thou haddest desyred sacryfices / I hadde surely gyue it / but þ delystest not i burnt offrynges.

Asacryfycce to god is a lowly spirit; a contrite & an humble herte dispypce not (o god)

Deale gently of thy fauourable benevolence with Syon; that the walles of Hierusalem may be buylte agayne.

Then shalt thou accept the sacryfycce of ryghtwysenesse; oblacions and burnte offerynges / then shall they lay calues vpon thyne altare.

Chis worde (Laudes) is as moche to saye as prayses & the seruyce folowyng is called so; because it conteyneth onely the mere laudes & prayses of Chryst; and the virgyn his mother.

Cthe Laudes.

The Laudes.



God bende thy selfe in to my helpe.
Lorde haste the to helpe me.
Glorye be to the father/to the sone/
to the holpe ghosse.

As it was in the begynnyng as it is
nowe and ever shall be. So be it.

Cthe Ant heme. **O**wonderfull.

Dominus regnauit. **T**he.rr. psalme.

He lord hath reyngned / he hache put on
goodly aray: the lord hath armēd hi selfe

F i

The Landes.

with strength / and hath gyrded hym selfe.

Ne hath surely buyld **&** set fast the roude woldes
So that it shall not be moued.

Thy seate was then prepared (o god) but thou
thy selfe arte of euerlastynge.

The floodes haue rysen (o lorde) the floodes ha-
ue rored.

The floodes haue lȳted vp theyr waues : with
great noyse and roryngc of many waters.

Marueylous are the risynges of waters:maruey-
lous is that lorde aboue.

Thy testymonyes are made passynge credible:ho-
lynes becometh thy house(o lorde)for euermore.

Glory be to the father / to the sone / and to the
holye ghoste.

As it was in the begynnyng/ as it is now and
ever shall be. So be it.

Iubilate deo omnis. **The. lxx xix. Psalme.**

Make ye melody unto god all that inhabyte
the earthe:serue ye the lorde with gladnes

Eutre ye in to his presence:with ioyfulnesse.

Bnowlege ye the lorde that he is god : he hath
made vs/and not we our selues.

Pre that are his people/and the shewe of his passi-
re:entre his gates in confessyon / his court with
hympnes to magnisye hym.

Prayse his name for the lorde is swete:his mer-
cy is endelesse / and his truch contynueth from
one generacyon to another.

Glory be to the father/to the sone/and to the. **Ec.**
As it was in the begynnyng/ as it is nowe. **Ec.**

The Landes.

Moisture & ye hooze frostes prayse ye the lordes
frost and colde; prayse ye the lordes.

Ple and snowe prayse ye the lordes; nyghtes and
dayes prayse ye the lordes.

Lyghte and darkenes prayse ye the lordes; lyght-
nynges and cloudes laude ye the lordes.

The earth mought prayse the lordes: laude and
extolle hym for euer.

Dyles and mountaynes prayse ye the lordes; all
that spryngeth vpō the earth laude ye the lordes.

Pewelles and sprynges prayse the lordes: sees &
fodes prayse ye the lordes.

Whale fysshes / and all that moue i the waters
prayse ye the lordes; all byrdes of the ayre: prayse
ye the lordes.

Hill beastes bothe wylde and tame prayse the
lordes; ye chyldren of men prayse the lordes.

Let Israel prayse the lordes: laude hym and ex-
toll hym for euer.

Pe preestes of the lordes prayse the lordes; ye serua-
entes of the lordes prayse the lordes.

Pe spirates and soules of ryghtwyse men prayse
the lordes; ye holy & meke in herte prayse the lordes.

Anania/ Azaria/ Misael: prayse ye the lordes: lau-
de and extolle hym for euer.

Blesse we the facher/ the sone/ & the holy ghost:
prayse we hym/ and serue we hym euermore.

Blessed arte thou (lorde) in the fyrmament of
heuyn: thou arte prayse worthy / gloriuous and
magnifyed woldc without ende.

Laudate dñm de celis. **The. c. xviij.** **Psalmes.**

The Landes.

Prayse ye the lorde of heuyns; prayse ye hym
in the hygh places.

Prayse ye hym all his aungelles; all his powers
prayse ye hym.

Prayse ye hym Sonne and moone; all starres &
lyght prayse ye hym.

A he hyghest of heuyns prayse ye hym: and the
waters that are aboue the heuyns let thē prayse
the lordes name

Hor by his worde all thynges were made: by his
commaundement all thynges were created.

He hath stablyshed them euerlastyngly: and in
to the worlde of worldes he hath set a lawe that
shall not exspyre.

Prayse the lorde ye dragons: and al depnesses
of the earthe.

A per/hayle/snowe/ysle/stormes of wyndes/that
do his commaundement.

Moutaynes and all lytell hylles; wodde bearyng
fruyte/and all Cedre trees.

Beastes and all maner of Catell; serpentes/and
fethered foules.

Rynges of the earth/and all people;princes and
all iudges of the earth.

Bachelers and maydens/ olde men and yonge
let them prayse the name of the lorde for the na-
me of hym onely is exalted.

A he knowledge of hym is aboue heuyn & earth:
& he hathe exalted the horne of his people.

Lande be unto al his sayntes: to the sones of
Irael/to the people approchynge unto hym.

The Laudes.

Cantate domino.

The. cl. xlii. Psalme.

Sing ye unto the lord a new song: prayse
be he in the congregacyon of sayntes.

Let Israel rejoyce in hym that made hym: and
let the sones of syon triumphe in theyr kynge.

Let them prayse his name with daunsyng: let
them syng unto hym with tympany and harpe.

Hor the lord is well pleased with his people: &
hath exalted the lowly into saluacyon.

Sayntes shall triūphe i glōry: they shall make
lope in theyr chambres.

The prayses of god shal be in theyr mouthes: &
two edged swordes in theyr handes.

To do vengeance amongst nacyons: & correc-
cyons amongst people. **T**o bynde theyr kynge
in fetters: and theyr nobles in manacles of yron.

Hor to execute on them the iudgement wryten:
this is glory unto all his sayntes.

Laudate dñm in sanctis. The. cl. x. Psalme.

Prayse the lord in his sayntes: prayse hym
in the fyrmament of his power.

Prayse hym in his strenght / prayse hym accor-
dynge to the almyghtynes of his power.

Prayse hym with the sounde of a trumpet: pray-
se hym with harpe and lute.

Prayse hym with tympany and daunsyng: pray-
se hym with rebeckes and organs.

Prayse hym with clarysymbal's wel soundynge
prayse hym with symbols of sweetnesse let every
syperte prayse the lord.

Glory be to the fater / to the sone / and to the

The Laudes.

holye ghoste.

As it was in the begynnyng/ as it is now and
ever shall be. So be it.

The Anteme. O wonderfull exchaunge/ The
creator of mankynde takynge vpon hym a ly-
wynge body / hath not disdayned to be borne of a
virgyn. And he beying made man / without seede
of man/hath commytted vnto vs his godhed.

The Chapitre. **M**aria virgo semper.

Argyn Mary reioyce alway: whiche hast
borne Chreste the maker of heuen & erth/
for out of thy wombe thou hast brought forth the
saviour of the world. Thankes be to god.

The Hymne. **O** gloriola femina.

O Glorius soure of womanhed
Aboue the staries in chrysised
Thynne holy brestes haue nouryshed
That lorde that the hath created

O ut health lost by Eues offence
Thy godly fruytre doth recompence
For vs in heuyn to haue ingredience
Thou wast a wyndowe by pridydence.

Thou arte the dore of the hauynly kynge
And the gat of lyfe resplendys Thynge
Syns that a virgyn lyte doth byng
Ye redemed people/reioyce and byng.

Glory to the lorde of myghtes moost
That of a virgyn chaste was bore
Glory to the father and the holy ghost
To them be praysyng for euermore. So be it.

The vespse. **G**od hathe her chose all other before.

The Laudes.

The answere. And causeth her to dwell with
hym for euermore. **The Antyeme.** O gloriouse
mother of god. **The songe of zacharye.**

Blessed be the lorde god of Israel / for he
hath visyted and redemed his people.

And hath rayled vp an horne of saluacyon vnto vs: in the house of his seruaunt Dauid.

E uyn as he promyzed by the mouthe of his holy
prophetes / whiche were syns the worlde began.

That we shuld be sauued from our enemyes: and
from the handes of all that hate vs.

To fulfyl the mercy promyzed to our fathers /
to remembre his holy testament

To perfourme the othe / whiche he sware to our
father Abraham / that he wolde gyue vs.

That we delyuered out of the hādes of oure ene
myes: myght serue hym without feare.

In holynesse and ryghtwysenes before hym: all
the dayes of our lyfe

And thou chylde shalte be called the prophet of
the hyeste: for thou shalte go before the face of
the lorde / to prepare his wayes.

To gyue knowledge of saluacyon vnto his peo
ple. for the remissyon of theyr synnes.

Through the tendre mercy of our god: wherby
the day spryng from an hye hath visyted vs.

To gyue lyght to them that lyt i darkenes: and
in the shadowe of death: and to guyde our feete
in to the way of peace.

Glory be to the father / to the sone / and to the ho
ly ghoste,

The Collettes.

As it was in the begynnyng:as it is nowe and
ever shall be. So be it.

The Anthem. O gloriouse mother of god. O per-
petuall virgyn Mary whiche dydest beare the
lorde of all lordes / and alone of all other we dy-
deste gryue sucke unto the kyng of aungels: besee-
che the of thy pelye to haue vs remembrance: &
to make meanes for vs vnto Chyste that we be-
yng supported by thy helpe / may deserue to co-
me vnto the kyngedome of heauen.

The verse. O lorde thy mercy vpon vs extende.

The answere. And our saluacion we praye the
to sende.

Let vs pray.

Graunt (we beseeche the lorde god) that thy
seruauntes maye Ioye contynuall healthe
of body and soule / and through the gracyous in-
tercessyon of the virgyn thy mother that we may
be deliuered from this present heuynes and to
haue the fruycte of eternall gladnesse. By Chys-
te our lorde. So be it. Blesse we the lorde.

Thanke we god.

Of the holy ghost. The Anthem.



Come holy spirite of god: inspyre
the hertes of them that beleue in
the. And kyndle in them the fyre
of loue. **The verse.** Sende forth
thy spypyte / and they shall be ma-
de newe. **The answere.** And the
face of the earth / thou shalce re-
newe.

Let vs pray.

The Collettes.

O God/whiche hast instructed the hertes of
the faythfull/by the inspyracyon of the ho-
ly ghoste/vouchesaufe that we in the same spyr-
te may sauour the trueth. And euermore to reioy-
ce in his holy consolacyon. By Chryst our lorde.
So be it.

Of the holy Trinite. The Antheme.



O elyuer vs/ sauve vs/ iustysye vs/
oblesed Trinite. **The verse.** **T**he lordes name be blesed all other
before. **The answere.** **F**rom this
tyme forth and euermore.

Let vs pray.

A lmyghty and euerlastynge
god/which hast graunted
to vs thy seruautes/ through
confessyon of the true fayth/ for to acknowledge
the glorie of the eternall Trinite. And to honou-
re the one god in thy almyghte maiesty. We be-
seche the/that through our stedfastnes in the sa-
me fayth/ we may be alwaye defded from all ad-
uersyte. Whiche luest and reygnest one god/
worsde without ende.

Of the holy Crosse. The Antheme.



Terely we ought to reioyce/ in the
Crosse of oure lorde Jesu Chryste
The verse. **A** ll the earth wor-
hyppeth the lorde. **The answere.**
A nd prayseth his name with
one accord.

Let vs pray.

The Collettes.

O God whiche hast ascended thy moost holy
Crosse and hast gyuen lyght to the dakknesse
of the woldē vouchesauke thou by the vertue of
the holy Crosse to illumyne vlysce & confort bo-
the our hertes and bodyes. Whiche lyuest and
reygnest (o god) woldē without ende.

Of saynt Mārthāel the archaungel. Antheme.



AArchāgell thyghell come for to
socoure the people of god. And I
shall gyne the prayse i the prescence
of angelles. **The verse.** In thy ho-
ly temple shall I to the pray. **The**
answere. And thy blessed name co-
fesse alway.

Let vs praye.

O God whiche by a wonderfull oder doth ap-
poynt the servyce bothe of men and aungel-
les: of thy excedyng mercy graunt vs: that by thē
whiche attende alway upon thy servyce i heupri-
our lyfe maye be defended herein earth. By our
lorde Iesu chrys.

Of saynt Iohan Bapyst. The Antheme.

Amongest the sones of wome ther-
e hathe not rysē a greater prophet
then Iohan Bapyst. **The verse.**

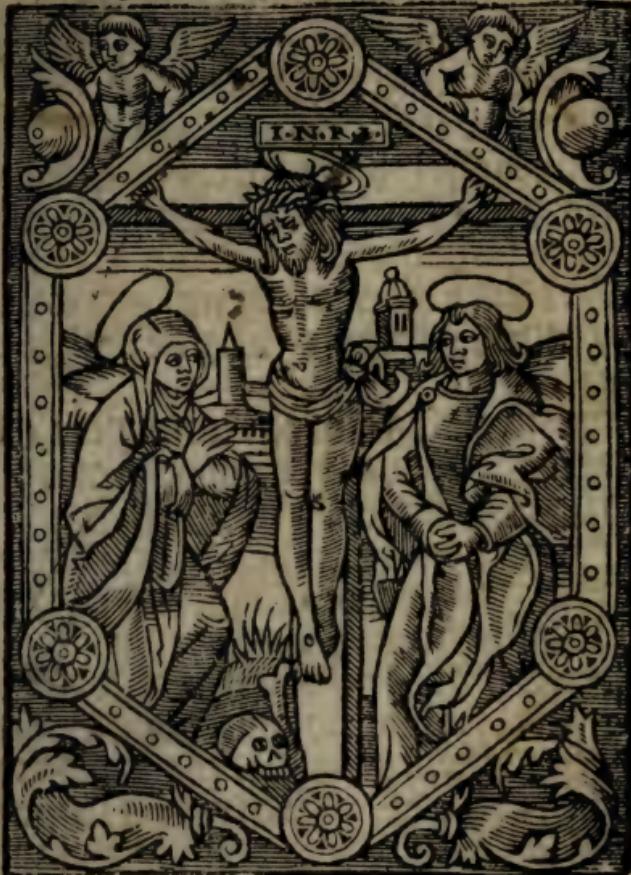
From god ther was a man sent.
The awswer. Whose name was
Iohan verament. **Let vs praye.**

O Lorde defede vs alway through
the cōtinuall socours of saynt
Iohan Bapyst. For the more frayle that we be:



The Matyns of the Crosse.

Jesu Christe hanged on the rode.



And for his shed all his blode.

Ch that is the great profoude sapience.
And diuine truch of the father on hys.
Whiche for makynde of his benenolēce.
Hym selfe hathe made bothe god & ma-
ioyntely. was solde & bought by the Jewes tray-
terously. And aboute mydryghe perturbed & ta-
ken. And of his discypples anone forsaken. **verse.**
We worshyp the Chyste with prayse and benes-
diccyon. **The answere.** **H**o! thou redemydest the
worlde from all afflyccyon.

CLet vs praye.
Sij

The matyns of the Crosse.

Lorde Jesu Chryste / sone of þe lyuyng god /
set thy holy passyon / Crosse / & death betwe-
ne thy iudgement and our soules / both now and
at the houre of death. And moreouer vouchsaufe
to graunt vnto the lyuyng / mercy & grace / to the
deade pardon & rest / to thy holy Churche / peace &
concorde / & to vs poore synners / lyfe & ioye euer-
lastynge. Whiche lyuest & reygnest god with the
father / and the holy ghoste / worlde without en-
de. So be it.

The gloriouys passyon of our lorde Jesu Chryst
delyuer vs from sorowfull heuynesse / and bryng
vs to the ioyes of þaradyse. So be it.

The lamentacyon of the mother Mary
Her virgyns herte a sonder all to brake
Wherwhen tydylnges came to her sodenly
Now that her sone at mydnyght shulde be take
But a the mornyng her wo gan more awake
Wher she herde hym brought i to the iudgement
hall. Wherch made her ofte to syghe & sobbe with
al. **The verse.** We do prayse the and praye the
mother of god most mercyfull. **The answere.**
That thou entende vs to defende / from death
that is moost sorowfull. **The prayer.**

Holy lorde Jesus / sone of the moost swete
virgyn Mary / whiche suffereddest deathe for
vs vpon a Crosse / shew vnto vs thy mercy and
graunt vnto vs / and vnto all that devoutly haue
in remembraunce the compasyon of thy moost
holy moother (for her sake) prosperous lyfe i this
present worlde / and throughte thy grace eternall

The Agatyns of the Crosse.

glorye in the world to come. Wherin thou doest
lyue and reygne one god with the holy ghesic
woldē without ende. So be it.

The gloriouſ p̄aſſyō of a virgyns ſone bryngē
vs to the bliſſe of almighty god þ father. So be it

Chow the ſayenge of houres fyſt be
gan and why they are ſo called.

The fyſt that euer we fynde in ſcripture to
haue uſed the worſhyppynge of god at cer-
teyne ſet houres of the daye was Daniel the pro-
phet as it appere in his. vi. Chapiter. And in the
newe Teſtament in the Actes of the Apoſtles the
x. Chapitre we rede that ſaint Peter the apoſtle
accuſomed hym ſelue to certayne houres of pra-
yer. By whiche examples (as ſaint Cypriane te-
ſtifyeth) the catheolyke Churche of chyſt dyd fyſt
receyue & admitt ſuiche maner of prayēg. Wher-
upon the ſame uſuall ſeruyce that we calle (p̄ay-
me and houres) was fyſte inſtituted to be ſayde
and ſonge here in the Churches of Englaud accordyngē to the Cūſtome of Sarū. and ſomwhe-
re after the uſe of Yorke. And therfore when we
rede Hora prima/tertia/ſexta/and nona/that is
the fyſt, the thyrde the fyſte and the nyngth hou-
re/euyn as they make mecyon of ſeueral houres
ſo were they and may be uſed at ſeueral tymes
of the daye / to be ſayde in remebrance of Chry-
ſies paſſyon / and the compaſſyon of the virgyn
his mother.

Cthe houres of our Lady.

G iff

The houres,

Chōd our lorde borne bhas.



Bethune an ore and ande.



God bende thy selfe in to my helpe.
Lorde haste the to helpe me.
Glorye be to the father/to the sone/ to the holye ghoste.

As it was in the begynnyng as it
is nowe and ever shall be. So be it.

Prayse ye the lorde **H**ymyne. **T**en*s* creator,

Aome holy ghost/ **D**creatour eternall
In our myndes/to make bisyt acyon

The houres.

And fulfyll thou with grace supernall.

Our hertes that be of thy creacyon

Amembre lorde authour of saluacion

That somtyme of a virgyn pure

Without helpe of mannes operacyon

Thou tokest vpon the our frayle nature

Quodvirgyn Mary moost gracyous

O mother of mercy incomparabile

From our enemys defende thou vs

And in the houre of deaþ be fauorable.

Glory to the lorde of myghtes moost

That of a virgyn chaste was bore

Glory to the father and the holy ghost

To them be praysyng for euermore. So be it.

The Antheme. O wonderfull exchaunge.

Deus in nomine tuo.

The. liij. **P**salme.

God for thy names sake sauue me: and iudge
me by thy power.

O god heare my prayer: gyue eare vnto the wodes
of my mouthe.

Hor strangers hane rySEN agaynste me: and ry
cates hauige no respecte vnto god / hauie sought
my lyfe.

But lo god helpeth me: and the lorde is prote
ctor of my soule.

Turne the euylls vpon myne enemys: and for
thy truelches sake dystroye them.

Aplyngely shall I sacryfice vnto the: and shall
ackenowledge thy name(o lorde) for it is good.

Hor thou hast delyuered me out of al trouble: &
myne eye hath loked ouer myne enemys.

G liij

The houres.

Glory be to the father/to the sone/and to the ho
ly ghoste.

As it was in the beginnyng/ as it is nowe and
ever shal be. So be it.

Laudate dñm oēs gētes. **T**he. xvij. psalme.

Prayse ye the lord all gentylles: prayse ye
hym all nacyons.

His his mercy hath ben multyplied vpon vs and
the trueth of the lord endureth for ever.

Glory be to the father/to the sone/and to the ho
ly ghoste.

As it was in the begynnyng : as it is nowe/ and
ever shall be. So be it.

Confitemini dño qm. **T**he. xviii. psalme.

Acknowledege the lord for he is good / for
his mercy is euerlastynge.

Net Israel saye nowe that he is good : for his
mercy is euerlastynge.

Net the house of Aaron saye nowe that he is
good: for his mercy is euerlastynge.

Let al that feare the lord saye that his mercy is
euerlastynge.

In my trouble haue I called vpon the lord: and
the lord hath herde me at large.

The lord is my helper I feare not what so euer
man do to me.

The lord is my helper and I shall dispynge myne
enemys.

Better it is to truste in the lord : then to trust
in men.

Better is it to truste in the lord : then to trust

The houres.

in prynces.

All nacyons haue compassed me: and yet in the lordes name haue I ben auenged vpon them.

They lyeng in a wayt haue closed me in: and yet in the lordes name haue I ben auenged on them

They haue swarmed aboute me lyke bees / and they haue burnt me as fyre amonge thornes /

And yet i the lordes name haue I bē reueged vpō the

By violēce haue I ben ouertourned / that I fell: and the lorde toke me vp.

Me strength and prayse is the lorde: & he is made a sauour vnto me.

The noyse of myrth and health / is the tabernacles of the iuste.

The ryght hande of the lorde hathe wrought vertue: the lordes ryght hande hath exalted me the lordes ryght hande hath wrought vertue.

Let me not dye: but lyue: and I shall shewe the workes of the lorde.

Witch chastyng the lorde hath chastyed me: & hath not put me to death.

Open vnto me the gates of iustyce / & entrynge therin / I shall make knowledge to the lorde: this is the lordes gate / the ryghtuous shall entre the rin. **I** wyll cofesse the (o lorde) bycause thou hast harde me / and thou arte become my sauour.

The stone which the buylers reiecte: the same was set at the heade of the corner.

This is done by the lorde: and it is maruylous in our eyes.

This is the daye whiche the lorde made: let vs

The houres,

hemery and reioyce therin.

O lordes sauе thou me / o lordes preserue me wel;
blessed is he that commethe in the lordes name.

We gyue prayse to you that be of the lordes hou-
se: god is the lord / & he hath gyuen lyght vnto vs

Appoynte ye a solempne holy daye i thycke pla-
ces: euен vnto the corner of the aulter.

Thou arte my god / and I shall confesse the: thou
arte my god / and I shall exalte the.

A shall make knowledge to the (O lordes) for
thou hast herde me: and arte become my sauour.

Acknowledge ye the lord / for he is god: for his
mercy is euerlastynge.

Glory be to the father / to the sone / and to the ho-
ly ghost.

As it was in the beginnyng / as it is nowe and
ever shal be. So be it.

The Antheme. **O** woderfull exchaunge / The crea-
tour of makynde takyng vpō him a lyuyng body
hath not disdayned to be borne of a virgyn. And
he beyng made man / without sede of man / hath co-
mycted vnto vs his godhed. **C**hapter.

In all thynges haue I sought reste / & shall
dwell in the herytage of the lord. The the
creatour of all thynges sayde / & comaundered me:
& he that hath created me / hathe rested in my ta-
bernacle. **T**hākes be to god. **The anthem.** **H**ayle
Mary full of grace / the lord is with the. **H**ayle
Mary full of grace the lord is with the. **Verse.**
Blystid be thou amonge women / and blystid be
the fruyte of thy wombe. **Our lord is with the,**

The houres.

Glorie to the fader to the sone / & to the holy ghost. **M**ary full of grace our lorde is with the. **T**he verse. **H**oly mother of god & virgyn perpetuall. **T**he answere. **P**ray for vs to the lorde celestiall. **L**orde god heare my prayer. And gyue hearynge unto my clamour. **C**Let vs praye.

Graunt (we beseche the lorde god) that thy seruauntes maye Ioye contynuall healthe of body and soule / and throughte the gracyous intercessyon of the virgyn thy mother that we may be delyuuered from this present heuynnes and to haue the fruycto of eternall gladnesse. By chryst our lorde. So he it.

C The fyre houre of the Crosse.

The fyre houre in the morwyng early to theyr iudge / called pylate the Iues Jesus with his handes bounden they cary wher many a false wytnesse dyd hym accuse In the necke they hym smyt / his body they bruse They spyt and defyled there is godly face The lyght of heuyn / replete with all grace. **T**he verse. We worshyppe the chryste / with prayse & biddiccyon. **T**he answere. **H**or thou redemydest the worlde from all afflyccyon. **C**Let vs praye.

Lorde Iesu chryste / sone of the lyuyng god / set thy holy passyon / Crosse / and death betwene thy iudgement and our soules / both now and at the houre of death. And moreouer vouchsafe to graunt unto the lyuyng / mercy and grace / to the deade pardon and rest / to thy holy churche / peace and concorde / & to vs poore

The houres.

Synners lyfe and ioye euerlastynge. Whiche ly-
uest and reygnest god with the fater & the holy
ghost/woylde without ende. So be it.

The gloriuous passyon of our lord Jesu Christ
delyuer vs from sorowfull hewynesse; and bryng
vs to the ioyes of paradyse. So be it.

The fyfth houre of the compasyon of our Lady

Then our lady in the mornyng behelde
Her only sone scourged & foule arayde
Bobbed/knocte & his face with spytte defyled
God wote in hert she was full sore dismayde
But yet alas it maketh myne herte afayde
To thynke how she fell in greuous wepyng
And how dullfully her handes she gan wryng
The verse. We do prayse the; and do pray the
mother of god moost mercyfull. **The answere.**

That thou entende / vs to defende from death
that is moost sorowfull. **The prayer.**

Holy lord Jesu / sone of the mooste swete
virgyn Mary / whiche suffereddest deathe
for vs vpon a Crosse / shew vnto vs thy mercy and
graunt vnto vs / & vnto all that devoutly haue in
remembrance the compasyon of thy moost holy mo-
ther (for her sake) prosperous lyfe in this present
worlde / and throughte thy grace / eternall glorie
in the worlde to come. Wherin thou doest lyue &
reygne one god with the holy ghoste / worlde
without ende. So be it.

The dolourous compasyon of goddes moost swete
mother bryng vs to the blysse of almyghty god
the fater. So be it. **The chynde houres.**

Can aungell dooth shewe herode tell.

Chat houre is the kyng of Israell.



O God bende thy selfe in to my helpe.
Norde hastie the to helpe me.
Glorye be to the father to the sone/
to the holye ghostie.

As it was in the begynnyng as it
is nowe and ever shall be. So be it. **The hymyne**

Come holy ghost/ O creatour eternall
In our myndes to make visytacion
And fulsyll thou with grace supernall.

The hontes.

Our hertes that be of thy creacyon
Bemembre lordē author of saluacyon
That somtyme of a virgyn pure
Without helpe of mannes operacyon
Thou tokest vpon the our frayle nature.

Dvirgyn **M**ary moost gracyous
Mother of mercy incomparable
From our enemys defende thon us
And in the houre of death be fauourable.
Glory to the lordē of myghtes moost
That of a virgyn chaste was boze
Glorie to the fathet and the holy ghost
To them be praylyng for euermore. So be it.

When thou wast borne.

Ad dñm cum tribularer. **T**he. cxii. psalmie.
Cryed vnto the lordē when I was in trou-
ble/ and he herde me.

O lordē delyuer my soule from lyenge lyppes: &
a deceiptfull tonge.

What may be gauen the: or what may be layde
agaynst the: to a deceiptfull tonge.

The sharpe arrowes of the myghtye: with hotte
spackelynge cooles.

Who is me for my restyng place is prolonged:
I haue dwelled with the inhabytates of Cedar/
my soule was longe in exyle.

Iwas peasyble with the that hated peace: when
I spake vnto them they assaulted me causeles.

Glorie be to the fathet to the sone/ and to the ho-
ly ghoste.

As it was in the begynnyng/ as it is now and

The hours.

Holy mother of god and virgyn perpetuall.

The verle. After thy byrth virgyn thou dydest
remayne. **T**he answere. Praye to thy sone to sa-
ue vs from payne.

Lorde god heare my prayer. And gyue hearyng
vnto my clamour. **C**Let vs praye.

Graunt (we beseche the lorde god) that thy
seruauntes maye Ioye contynuall healthe
of body and soule and throughe the gracyous in-
tercessyon of the virgyn thy mother that we may
be delyuered fro this present heuynes and to ha-
ue the fruytyn of eternall gladnesse. By Chryst
our lorde. So be it. Blesse we the lorde. Thanke
we god. **C**The thyrde houre of the Crosse.

Aboute thre houres after the sonne gan
sprynge All the Jewes crye Jesu to crucifype
And i scorne they hi clothed w purple clothynge
And in stede of a crowne on his heade they cye
A crowne of thorne that prycked cruelly
And lad hym forth to the place where he dyed
With a great huge crosse on his shulders leyde
The verle. We worshyp the Chryst with prayse
and benediction. **T**he answere. For thou rede-
mydest the worlde fro all affliccyon. **L**et vs praye.

Lorde Jesu Chryst sone of the lyuyng god
set thy holy passyon Crosse and death be-
twene thy iudgement and our soules both now
and at the houre of death. And moreouer vouch-
saufe to graunt vnto the lyuyng metty & grace
to the deade pardon and rest to thy holy Churche

The houres.

peace and concorde/and to vs poore spinners lyfe
and ioye euerlastynge. To whiche lyuest & reygnest
god with the father/and the holy ghost/worlde
without ende. So be it.

The gloriouſe paſſyon of our lord Iesu Chryſt
delyuer vs fro ſorowfull heuynelle/and bryngē
vs to the ioyes of þaradylle. So be it.

Cthe thyrde houre of the compaſſyon of our lady

To the virgyn of virgynis behelde her ſo
About. in. houres after the day gā ſprig
With a ſharpe crowne of thorne on his heade
done. And a great crosse on his ſhulders beryng
To the place of deaþ the Jewes hym leadyng
Alas for wo to wne in the ſtrete ſhe fell With as
ſad an hert as euer tonge coulde tell. **The verſe.**
We do prayſe the / & do pray the mother of god
moost merciſfull. **The Anſwere.**

That thou entende vs to defende / from deaþ
that is moost ſorowfull. **The prayer.**

Holy lord iſu ſone of the mooste ſwete bir-
gyn Mary/whiche ſuffredest deaþe for
vs vpo a Crosse ſhew vnto vs thy mercy & graſit
vnto vs / & vnto all that deuoutly haue in reme-
braunce the cōpaſſyon of thy mooste holy mother
(for her ſake) prosperous lyfe i this pſent worlde
& throughe thy gracie eternall glorie i þ worlde
to come. wherin þ doest lyue & reygne one god w
the holy ghoste/worlde without ende. So be it.
The dolourous cōpaſſyon of goddes mooste ſwete
mother/bryngē vs to the blyſſe of almyghty god
the father. So be it. **C**the fyfte houre.

The houres.

Lépynében át Székelyföldet körülözött.



God bende thy selfe in to my helpe.
Lord hasten the to helpe me.
Glory be to the father to the sone/
and to the holye ghoste.

As it was in the begynnyng as it
is nowe and ever shall be. So be it.

Prayse ye the lord. Hymne. Deni creator.

Ome holy spiryte / O creatour eternall
In our myndes to make visytacyon

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The houtes.

And fulfyll thou with grāte supernall
Our herces that be of thy creacyon
Remembre lordē authōr of saluacyon
That somtyme of a virgyn pure
Without helpe of mannes operacyon
Thou tokest upon the our frayle nature
O virgyn Mary moost grācyous
Mother of mercē incomparable
From our enemys defende thou vs
And in the hōme of death be fauourable.

Glory to the lordē of myghtes moost
That of a virgyn chaste was bore
Glory to the fāther and the holy ghost
To them be praysyng for euermore. So be it.

The antheme. **T**he busche that Moyses.

Ad te leuauil oculos. **T**he. cxv. **P**salme.

To the haue I lyfte vp myne eyes o god:
Whiche inhabyttest the heuyns.
Euyn lyke as the eyes of seruautes wayt at the
handes of theyr maystere.

As the eyes of a handemayden be vpō her may-
sters:euyn so be our eyes vpon oure lordē god:vn
tyll he haue mercy on vs.

Hauē mercy on vs o lordē haue mercy on vs:for
we are fulfyllēd with moche contēmpte.

Hor our soule is fyldēd verye moche:beynge scor-
ned of the ryche and dispiced of the proude.

Glory be to the fāther to the sone and to the ho-
lye ghoste.

As it was in the begynnyng:as it is nowe and
euer shall be. So be it.

The houres

Disi quia dominus.

The. cxliiij. Psalme

Except the lord had ben amonge vs (let Irael now speake) except the lord had ben amonge vs.

When men rose agaynst vs: perauenture they myght haue swalowed vs vp quycke.

When theyr fury was great agaynst vs: perauenture water mought haue souped vs vp.

Our soule hath passed ouer a ryuer: our soule perauenture myght haue passed ouer a water incollerable.

Blessed be the lord whiche hath not suffered vs to be caught with theyr teeth.

Our soule hath bendedyuered/euyn as a sparowe from the foulers snare.

The snare is worne out: and we are delyuered.

Our helpe consyseth in the name of the lord whiche made heuyn and earth.

Glory be to the fater/to the sone/and to the hollye ghooste.

As it was in the begynnyng/ as it is now, and cuer shall be. So be it.

Qui confidunt.

The. cxliij. Psalme.

They that truste in the lord as a mountayne of Syd: he shall never be moued/ which inhabypteth Hierusalem.

Moutaynes are in the cyrcuite of it/ and the lord is in the cyrcuyl of his people: fro this tyme forth and evermore.

Her the lord shall not leaue the rodde of synners vpō the lotte of the iuste: leest the iuste shuld

The houres.

Extende theyr handes vnto synne.

Do wel(o lord)e to the good and wryght in here,
But those that swarue: the lord e shall bryng in
to bondes with them that worke wyckednesse;
peace be vpon Israel.

Glory be to the fathur to the sone/ and to the ho
ly ghoste.

As it was in the begynnyng: as it is now/ and
euer shall be. So be it.

The Anthene.

The busche that Moyses sawe preserued from
burnyng(when it was vpon a lyght fyre) dyd syz
gnyfye to vs thy moost commendable virginite:
goddes mother pray for vs.

The Chappyter.

And so in Syon was I tecled/ and i the san
ctifyed cyte also I rested; and in Hierusalem
was my power. Thanke we god.

The answere.

After thy byrth virgyn thou dydest remayne.
After thy byrth virgyn thou dydest remayne.

The verse. **P**ray to thy sone to lase vs from pay
ne. Virgyn thou dydest remayne. **G**lory be to
the fathur to the sone/ and to the holye ghoste.

After thy byrth virgyn thou dydest remayne.

The verse. **Y**hou arte made beautefull and amo
rous. **The answere.** **M**other of god moost glo
ryous. **N**orde god heare my prayer. And gyue
hearynge vnto my clamour.

Let vs praye.

Graunt (we beseche the lord e god) that thy
seruautes may enioye contynuall healtche
of body and soule/ and through the gracious in
tercessyon of the virgyn thy mother that we may

The houres.

be deluyered fro this present heuynes and to haue the fruycyon of eternall gladnesse. By Chryst our lord. So be it. Blesse we the lord. Thanke we god.

The syxte houre of the Crosse.

DHe syxte houre spryngynge before the mydday
Iesu hande and foote to the crosse they nayled
Whiche the shamefulllest deathe that they contrynge
ue may
And in disperte betwene two theues hym hanged
Wher they thought for payn that he curst
His thurst for to quenche they profered hym gal
This lambe so illuded bought our synnes all.
The verse. we worshyp the Chryst with prayse &
benediccyon. **The answere.** **E**or thou redemydest
the worlde from all afflyctyon.

The prayer.

DOrde Iesu Chryst/sonne of the lyuyng god
set thy holy passyon/Crosse/ & death betwene
thy indgement and our soules/both now and
at the houre of death. And moreouer vouchsaufe
to graunt unto the lyuyng mercy & grace/to the
deade pardon & rest/to thy holy Churche/peace &
concorde/and to vs poore synners/lyfe and ioye
everlastynge. Whiche lyuest and reygnest god
with the father/and the holy ghost/worlde with
out ende. So be it.

Dhe gloriouys passyon of our lord Iesu Chryst
deluyer vs from sorowfull heuynesse:and bryng

The houres.

vs to the ioyes of paradyse. So be it.

Cthe syrte houre of the compasyon
of our Lady.

His piteous mother before the none tyde
Her sone eleuate on the crosse myght se
His body borne and wrapped with woudes wyde
Hangyng betwene theues as shamefull as
coulde be.

His thurst to slacke bytter gall tasted he
At her owne herte his payne she fel so soore
She wayled and cryed a. l. sythe therfore.

The verse. We do prayse the / & do pray the mos-
ther of god moost mercyfull. **T**he Answere.

That thou intende vs to defende / from deathe
that is most sorowfull. **C**the prayer.

Holy lorde Jesu/ sone of the moost swete vir-
gyn Mary / whiche suffered death for vs
Upon a crosse shewe vnto vs thy mercy & graunt
vnto vs/ and vnto all that deuoutely haue in re-
membrance the compasyon of thy moost holy
mother (for her sake) prosperous lyfe in this pre-
sent worlde / and throughe thy grace eternall
glorye in the worlde to come. Wherin thou
doost lyue and reygne one god / with the holy
ghost/ worlde without ende.

So be it.

The dolorous compasyon of goddes moost swete
mother/ bryng vs to the blesse of almyghty god
the father. So be it.

Cthe nyngth houre of our Lady.

The kynges bith reverēt.

Offered/gold/myp/et frākenesse



God bende thy selfe in to my helpe.
Lord hastie the to helpe me.
Glory be to the father to the sone/
and to the holye ghoste.

As it was in the begynnyng as it
is nowe and ever shall be. So be it.

Praye ye the lorde. **Hymne.** **Ten i creator.**

Come holy spiryte/ O creatour eternall
In our myndes to make visytacion



The houres.

And fulfull thou with grace supernall
Our hertes that be of thy creacyon
Remembre lordē author of saluacyon
That somtyme of a virgyn pure
Without helpe of mannes operacyon
Thou cokest upon the our frayle nature

Virgyn Mary moost gracuous
Mother of mercy incomparable
From our enemys defende thou vs
And in the houre of death be favourable.
Glory to the lordē of myghtes moost
That of a virgyn chaste was bore
Glory to the father and the holy ghost
To them be praysyng for euermore. So be it.
The Antheme. The roote of Jesse.

In conuertendo.

The. cxv. Psalme.

Then the lordē courned the captyuyte of
Syon: we were made gladde.
Then was our mouthe fulfylled with myrth: &
our tongue with ioyfulnesse.

Then shal they say amonge the gentylles : the
lordē hath done greatly for them.

The lordē hathe done greatly for vs: we are ma-
de ioyfull.

Lorde conuerte our captyuyte: as a ryuer in the
southe.

They that sowe with teres: shall reape with
gladnes.

They goynge forth went and wepte castynge
theyr sedes.

But comyng agayne they shall come with ioye

The houres.

bearynge theyr handes full of corne.

Glory be to the father/to the sone/and to the ho-
ly ghoste.

His it was in the begynnyng/as it is now and
ever shall be. So be it.

Nisi dominus edificauerit. **The. crbi. psalme.**

Excepte the lord haue buylded the house;

Athey haue labored in vayn which buylde it

Oneles the lord haue kepte the cyte : he hath

watched in vayne that keperth it.

It is in vayn for you to ryse before lyght : aryse

after your sytting:ye that eat the bread of sorow.

When he hath gyuen slepe to his welbeloued lo-
the herytage of the lord is chyldren:the rewar-
de is the fruyte of the wombe.

His arowes in the hāde of the myghty:so be the
chyldren of smyters.

Blessed is the man : whiche fulfylled his desyre
of them:he shall not be confounded whē he shall
speake to his enemyes in the gate.

Glory be to the father/to þ sone/ & to þ holy ghost.

His it was in the begynnyng/as it is now and
ever shall be. So be it.

Beatynnes. **The. crbi. psalme.**

Blessed be all that feare the lord : whiche
walketh in his wayes.

Hor thou shalt eat the labours of thyne han-
des:thou shalt be blessed/and wel shalt thou be.

Thy wyfe shall be as a plenteous byne:in the sy-
des of thyne house.

Why sones lyke the plantes of Olyue trees:all

The houres.

aboute thy table.

Lo thus shall a man be blessed/whiche feareth
the lorde.

The lorde of Syon blesse the:and thou shalte se
the goodes of Hierusalē al the dayes of thy lyfe.
And thou shalte se the chyldren of thy chyl-
dren:and peace vpon Iſrael.

Glory be to the fathur to the sone/and to the. ec.

As it was in the begynnyng/as it is now and
ever shall be. So be it.

The Antheme. **T**he roote of Jesse hath borne
buddes:a starre is rylyn out of the house of iacob
a virgyn hathe borne the sauoure of the woldē
we prayse the lorde god. **C**the Chappet.

And I haue planted my roote in an honou-
rable nacyon/whose inherytance is in the
partes of my god/ & amōge the cōpany of sayntes
is my taryenge. Thākes be to god. **T**he answere.

Thou art made beauteful & amorous. **T**hou art
made beauteful & amorous. **T**he verſe. **O** mo-
ther of god moost gloriouſ. And amorous. **G**lo-
ry be to the fathur to the sone/ & to the holy ghost

Thou arte made beauteful and amorous. verſe.

Graſt me blessed lady to auaice the with gloſe

The answere. **A**gainſt thyne enemyes gyue me
the vitory. **L**orde god heare my prayer. And gy-
ue hearynge vnto my clamour. **L**et vs praye.

Graunt (we beseeche the lorde god) that thy
ſeruauntes may enioye contynuall healthe
of body & ſoule / & throughe the gracyous inter-
cessyon of the virgyn thy mocher that we may be

The houres.

deuyuered fr̄ this present heuynes & to haue the
fruyct̄ of eternall gladnesse. By chryſt our lord̄
So be it. Blesſe we the lord̄. Thanke we god.

The nynth houre of the Crosse.

Our mercyfull lord̄ Iesu goddes sone
Callynge vnto his fath̄er almyghty
Yelded vp his soule and full vpon none
The sp̄ryte departed that blessed body
The sonne waxed darke / the eart̄e quoke won-
derly. Great wōders thynges to beholde & heare
And yet a knyght perſed his hert with a sp̄re.
The verſe. we worshyp the Chryſt with prayſe &
benediccyō. **The anſwere.** For thou redemydest
the wōrld̄ from al afflyccyon. **Let vs pray.**

Lorde Iesu Chryſt sone of the lyuyng god
ſet thy holy paſſyon / Crosse / & death betwe-
ne thy indgement and our ſoules / both now and
at the houre of death. And moreouer vouchſaue
to graunt vnto the lyuyng / mercy & grace / to the
deade pardon & rest / to thy holy Churche / peace &
concorde / and to vs poore ſynners / lyfe and ioye
everlaſtinge. Whiche lyuest and reygnest god
with the fath̄er / and the holy ghost / wōrld̄ with
out ende. So be it.

The gloriouſ paſſyon of our lord̄ Iesu chryſt. **¶**

Cthe nynthe houre of the chp̄aſſyon of our lady.

Sone after noone this mother ſore weeping
Her ſone / callynge to his fath̄er myght hea-
re. Sawe from the body / the ſoule departyng
And a knyght openyng his hert with a ſp̄re
For ſorowe / ſhe fell downe in a ſowne there

The houres.

O mercyfull lord god what earthly wyghe
Wolde not haue rewed of that ppteous syghe.
The verse. We do prayse the: and do pray the
mother of god moost mercyfull. **The answere.**
That thou entende vs to defende from death
that is moost sorrowfull. **C The prayer.**

Holy lorde Jesu / sone of the mooste swete
virgyn Mary / whiche suffereddest deathe
for vs vpon a Crosse shew unto vs thy merci and
graunt unto vs / & unto all that devoutly haue in
remembrance the compassyon of thy moost holy mo-
ther (for her sake) prosperous lyfe in this present
worlde / and throughe thy grace / eternall glorie
in the worlde to come. Abherin thou doest lyue &
reigne one god with the holy ghoste / worlde
without ende. So be it.

The dolourous compassyon of goddes moost swete
mother bryngi vs to the blysse of almyghty god
the fader. So be it.

C What is meant by this worde Euynsonge.

Erike as the seruyce that we be dayly accus-
tomed to say i the mornynge is called ma-
tyns / euyn so is the seruyce vsed to be sayde or so-
ge towarde euyn / called Euynsonge. And this is
the true sygnifacyon and meanyng of the sa-
me worde / whiche we call Euynsonge of our La-
dy / bycause it is spesyally done in the laude and
praysynge of her.

C The Euynsonge of our Lady.

The Euynsonge.

Chrys on an aſſe toke his way

To hiſtoreſale on valentonday.



God bende thy ſelſe in to my helpe,
Hordē hafe the to helpe me.
Glory be to the father to the ſone / &
to the holy ghostie.

As it was in the begynnyng, as it
is now and ever shall be, So be it.

The anthemē.
¶ Etatus sum,

After the hystor,
¶ The. cxi. Psalm.

The Ewynsonge.

I Reioplesd in those thynges that were sayde
to me; we shall go in to the lordes house.
Oure feete were standyng in thy gates; O Hierusalem.

Hierusalem whiche is buylded lyke a cytie; whose perticypacyon is within it selfe.

Hor thyther ascended the trybes / ewyn the trybes of the lord : the testymonye of Israel to ac^t knowledge the lordes name.

Hor there late the sytters in iudgement : ewyn the seate of the house of Dauid.

Pray ye for the peace of Hierusalem : and they shall haue plentye that loue the.

Let peace be made throughe thy vertue; a plentousnes in thy houses.

Hor my brothers and kynredes lakes: I prayed peace for the.

Hor the house of our lord god: I besought good thynges for the.

Glory be to the father / to the sone / and to the holy ghoste.

As it was in the begynnyng / as it is now and ever shall be. So be it.

Ad te leuani oculos. The. cxxii. psalme.

To the haue I lyfte vp myne eyes o god: whiche inhabytest the hewyns.

Ewyn lyke as the eyes of seruautes wayt at the handes of theyr maysters.

As the eyes of a handemayden be vpō her maysters: ewyn so be our eyes vpon oure lord god: vntyl he haue mercy on vs.

The Dirige.

Shal treble and quake; before the face of the
when thou shalt come; in thy most feruent yre
The woldē to iudge / by horre burnyngē fyre.

The answere. Wherfore good lordē / we humbly
the requyze.

That of thy goodnes thou woldest not forget
To belyuer me / from euerlastynge fyre
whichē brakest vp the brasen gates great
And blystid hast the lowe infernall seate
And vnto lyght / them dydest restore
whichē in Payne of darkenesse / hadde ben longe
before.

The verse.

whichē vnto the thus dyd call and cry
welcome to vs our blystid sauour swete
welcome our redemer / welcome hertely
whichē brakest vp the brasen gates great
And visited hast the lowe infernall seate
And vnto lyght / them dydest restore
whichē in Payne of darkenesse hadde ben longe
before. **The verse.** Reste in peace. **The answere.**
So be it. **The anthem.** **My brouised.**

Miserere mei deus. **The. li. psalme.**

Hawe mercy vpon me (o god) accordyngē to
thy great mercy.

And accordyngē to the multitude of thy cōpas-
sions: wyppe away myn iniquite.

Per walthe me more from myne iniquite: & clense
me more from my synne.

Herz I knowledge myne iniquite; and my synne
is euer before myne eyes.

Agaynst the onely hauē I synned / and hauē

The Dirige.

Done cuyll in thy syght: that thou mayst be iustified in thy wordes / & mayst baynquysshe whē thou hast iudged.

Do I was begotten in wyckednesse / and my mo
ther conceyued me in synne.

Do thou haste loued trueth / the unknowē and
secrete thynges of thy wyldome hast thou reue
led vnto me.

Spyncke me lorde with ysope / and so shall I be
cleane / thou shalt wasshe me / and then shal I be
whyper then snowe,

Dinto my hearynge shalt thou gyue ioye & glad
nesse: and my brosed bones shalbe refreshed.

Tourne thy face frō my synnes: and wyppe away
all my wyckednesse.

Apure herte create in me (oh god) and an vp
ryght spyyte renewe within me.

Dall me not away from thy face: and thyne holy
spyyte take not from me.

Take me agayn to reioyse in thy sauynge helth
and strengthen me with a pryncipal spiryte.

Iwyll istruct the wycked in thy wayes: and the
ungodly shall be conuerted vnto the.

Delyuer me from bloudes (oh god) the god of
my health: and my tonge shal exalte thy ryght
wysenesse.

Lorde open thou my lyppes / and my mouthe
shall pronounce thy prayse.

Hor yf thou haddeſt deſyred sacryfices / I hadde
surely gyuen it / but thou delytest not in burnt
offrynges,

The Dirige.

Asacryfycē to god is a lowly spirit: a contrite &
an humble herte dispycē not (o god)
Deal y gētē of thy fauourable benevolēce with
Syon: that the walles of Hierusalē may be buyl-
te agayne.

Then shalt thou accept the sacryfycē of ryght-
wysenesse: oblacions and burnt e offerynges/ the
shall they lay calues vpon thyne altare.

Lorde gyue them eternall reste: and let contyn-
uall lyght shyne vnto them.

The antheme. **M**y broused bones lordē shall be
refreshed. **T**he antheme. **H**eare lordē.

Te decet hymnus. **T**he. lxxiiij. **P**salme.

Prayse becmeth the (o god) i Syō: & let eue
ry pmyse be pfourmed to the in hierusalē.
O god heare my p̄ayer: vnto þ shall every crea-
ture come.

The wordes of the wycked haue prenayled a-
gaynste vs: & vnto our vngodlynes: thou shalte
be mercyfull.

Blessed is he/ whome thou haste chosen and ta-
ken vp: he shall dwell in thy court.

We shal be satissfed with the godes of thy hous
holy is thy temple/ and meruaylous in equite.

Heare vs/ o god our sauyour: the hope of all the
costes of the earth/ and mayne see.

Thou preparest the hylles with thy strength:
whiche beyng gyrded with power/ apprest the
depnes of the see: the corynge waters therof.

People shalbe affrayde/ & they that dwel vpon
the see costes/ shall drede thy sygnes: thou shal-

The Dirige.

refresche the mornynge and euening fruytes.

Thou haſte viſyted the earth/ and haſt watered it: thou haſt done moche to enryche it.

The flode of god is replenyſhed with waters: thou haſt prepared theyr fode/ for ſo is the prepa- racyon of it.

Thou encreaſyng the watercourses of it/ mul- tipliyeſt the ſprunges of it with ſorche ſhoweres/ it ſhall englad the out ſprunges.

Thou ſhalte blesſe the crowne of the yere of thy benygnyte/ and thy feldes ſhal be replenyſhed with habundance.

The goodly places of deſerte ſhal ware flatte: the lytell hylles ſhall be gypte with gladnes.

The rammes of thy flocke are well fleced: & the valeys ſhall creafe with weate: ye they ſhal out- crye and gyue prayſe.

Lorde gyue the eternall reſte: and let certynall lyght ſhyne vnto them. **The anthem.**

Hear my prayer/ o lorde/ vnto the ſhal euery creature come. **The anthem.** **H**e hath recepued.

Deus deus meus. **The. clig. Psalme.**

God thou arte my god: early do I wachē after the.

My ſoule hath longed after the: my fleſh he hath thyſted very moche.

In to a countre deſerte wylde and drye: ſo haue I appered before the i an holy place for to ſe thy power and thy glory.

Hoꝝ thy mercy is better the lyfe: my lyppes ſhall prayſe the.

The Dirige.

So shal I prayse the in my lyfe/and in thy name
I shall lytte vp my handes.

My soule shall be lacyfedyd/as it were wiche
terlarde and fatnes/and my mouthe shall pray-
se the with lyppes full of ioye.

So haue I ben myndefull of the vþþ my bed: in
the mornynge tymes;bycause thou waste my hel-
per/I shall set my thought on the.

And I shall reiopse vnder the couerte of thy
wynges: my soule hath cleaved vnto the / thy
ryght hande hath susleyne me.

They verly haue sought my lyfe in wayne:they
shall go in to the lower partes of the erth they
shall be put i to the power of a swerde:they shall
be the parches of foxes.

The kyngे truely shall ioye in god / all shal be
praysed that sweare in hym: for the mouthe of
them that speake vngodlynes is stopped.

Deus misereatur nostri. *The. I. vi. Psalme.*

God haue mercy vpon vs/and blesse vs: let
hym shewe his face vnto vs/and haue mer-
cy vpon vs.

That thy way may be knowen in the earth:and
thy sauynge helth also amonge all nacyons.

Let thy people make knowledge vnto god : let
all nacyons confesse the.

Ioyfull and glad be all folke:because thou rulest
the people wiche equite:þ orðrest nacyðs in earth.

People knowledge the to be god/let all nacyðs
confesse the:for the earth hathe brought forth
her fruyte.

The Dirige.

Blesse vs our god / and all that inhabyte the earth; that al the partes therof may feare the, **L**orde gyue them eternall rest; and let contynual lyght shyne vnto them.

The antyeme. **L**orde thy ryght hande hathe defended me. **A**ntyeme. **F**rom the gates of hell.

Che songe of Ezechias. **E**lay the. **xxx viii.**

Chapter. **E**go dixi in dimidio.

I Sayd in the myddes of my dayes: I shall go to the gates of hell.

I desyred the resydue of my yeres: I sayd to my selfe/ I shal not se the lord god in the lande of the lyuyng.

I shall not se man any more; and hym that dwelleth in rest.

Oþ generacyon is taken from me / and folden vp: as the shepherdes tente.

Oþ lyfe is cut of lyke a weauers webbe: ewyn when I began/ he cutte me downe: frþ morwynge vntyll the nyght thou shalt fynyshe me.

I was in hope vntyll morwynge: ewyn as a lyon: so dyd he gnawe by bones.

Herþ morwynge vntyll nyght thou shalte fynyshe me: as a yonge swalow/ so shall I crye & shall muse as a doue.

Oþne eyen daseled/ with lokyng on hygh.

Lorde I am enforced/ answere for me: what I shall say: or what shall he answere me/ syns I haue done it.

I shall reuolue all my yeres vnto the with great bytternes of herre.

The Dirige.

Lorde yf they lyue thus: & the lyfe of my spirite
be i such chynge: thou shalt correct me & quyc-
ken me: lo in peace my sorowe is most bytterest.

Thou surely haste delyuered my soule that it
shulde not perysche: thou haste cast behynde thy
backe all my synnes.

Ror neyther hell shall knowledge the nor death
shall prayse the: they that discende in to the pyc-
shall not trust vpon thy veryte.

He that is lyuyng: the man lyuyng shal know-
ledge the lyke as I do nowe: the fater vnto the
chyldyn: shall declare thy tructh.

Save me lorde/ and we shall syng our psalmes
in the lorde house/ all the dayes of oure lyfe.

Lorde gyue them eternall reste: and let contyn-
uall lyght shyne vnto them.

The antheme. **F**rom the gates of hell lorde de-
lyuer theyr soules. **A**utheme. **E**very spirite.

Laudate dom de celis. **T**he. cxvij. **P**salme.
Prayse ye the lorde of heuyns: prayse ye
hym in the hygh places.

Prayse ye hym all his aungelles: all his powers
prayse ye hym.

Prayse hym sonne and moone: all sterres and
lyght prayse ye hym.

The hyghest of heuyns prayse ye hym: and the
waters that are aboue the heuyns / lette them
prayse the lordes name.

Ror by his worde all thynges were made: by his
commaundement al thynges were created.

De hath stablyshed them euerlastyngly in the

The Dirge.

worlde of worldes: he hath set a lawe & it shall not exyze.

Prayse the lordye dragons: and all depnesses of the earth.

Hyre/ hayle / snowe / yse / stormes / of wyndes: that do his commaundement.

Mostaynes and all lytle hylles: woode bearynge fruyte and all ceder trees,

Beastes and all maner of catell: serpentes / and fethered foules.

Bynges of the earth/ & all people: prynces and all iudges of the earth.

Bachelers and maydens/ olde me and yong/ let them prayse the name of the lordde: for the name of hym onely hath ben exalted.

The knowledge of hym is aboue heuyn & earth: and he hath exalted the horne of his people.

Prayse be vnto all his sayntes: to the sones of Israel/ to the people approchynge vnto hym.

Lorde gyue them eternall reste: & let contynuall lyght shyne vnto them.

Cantate dño cantici. **T**he. cxlii. psalme.

Synge we vnto the lordde a newe song: the prayse of hym is in the congregacyon of sayntes.

Let Israel reioyse in hym that made hym: & let the sones of Syon crymple in theyr kynge.

Let them prayse his name with daunsyng: let them synge vnto hym with tympany an harpe.

Hor the lordde is well pleased with his people: & hath exalted the lowly in to saluacyon.

The Dirige.

Sayntes shall tryumphe in glorie: theyr shall make ioye in theyr chambres.

The prayses of god shall be in theyr mouches & two edged swordes in theyr handes.

To take vengeaunce amouge nacyons: and correcyons amouge people.

To bynde theyr kynges in fetters: and theyr nobles in manacles of yron.

Ho to execute on them the iudgement wrytten: this is glorie to all his sayntes,

Audace dñm in sanctis. **The cl. Psalme.**

Prayse the lord in his sayntes: prayse hym in the fyrmament of his power.

Prayse hym in his strength: prayse hym accordynge to the almyghtynes of his maiestye.

Prayse hym with the sounde of a treperce: prayse hym with harpe and lute.

Prayse hym with tympany & daunsyng: prayse hym with rebeckes and organs.

Prayse hym with clarysymbolles well sondyng: prayse hym with symbolles of sweetnes let euery spirite prayse the lord.

Lorde gyue the eternall resse: and let contynual lyght shyne vnto them. **The antheme.** what soeuer thyng is endued with spirite: let it prayse the lord. **The verse.** From the gates of hell. **The answere.** Lord deliuer theyr soules. **Antheme.**

I am. **The songe of zachary.**

Blessed be þ lord god of Israeþ: for he hath visyted and redemed his people.

And hath reyzed vp an horne of saluacyð vnto

The Dirige.

vs: in the house of his seruaunt Daupd.

Auyn as he pmyled by the mouches of his holy prophetes/whiche were syns the worlde began.
That we shulde be saued fr̄ our enemyes; and from the handes of all that hate vs.

Ato fulkyll the mercy promyld to our fathers & to remembre his holy couenant.

And to pfourme the othe/whiche he sware vnto our father abraham that he wolde gyue vs.

That we beyng delyuered out of the handes of our enemyes/myght serue hym without feare.

In holynes and ryghtwysnes before hym: all þ dayes of our lyfe.

And thou chylde/shalte be called the prophet of the hyest: for thou shalt go before the face of the lord to prepare his wayes.

And to gyue knowledge of saluacyon vnto his people: for the remyssyon of synnes.

Through the tender mercy of our god / by the which he spylgyng from an hye hath vlysced vs.

Ato gyue lyght to them that late in darknesse & in the shadowe of death: and to guyde oure feete in to the way of peace.

Lorde gyue them eternall rest: and let contynual lyghts hyne vnto them.

The Antheme. **I** am the resurreccyon and lyfe: he that byleueth in me / ye all though he were deade/ yet shall he lyue: and who soever lyueth and byleueth in me/ shall not se euerlastyng deach.

Lorde haue mercy on vs. **C**hriste haue mercy on vs. **O**ur father. **A**nd

The Dirige.

leade vs not. But delþuer vs.

Exaltabo te domine. **T**he. xxix. psalme.

IShal exalte the (o lord) for thou hast defen-
ded me; neyther hast thou suffered myne ene-
mies to haue theyr pleasure vpon me.

O lord my god / I haue cryed vnto the: & thou
hast healed me.

Lorde thou hast brought my soule out of the
lowe place; thou hast preserued me from the that
descende in to the pycce.

Synge vnto the lord we that be his sayntes; &
confesse ye the memory of his holynes.

Her there is vengeaunce in his displeasure and
lyfe in his pleasure.

At the enenyng waylynge shall contynue; and
in the mornynge gladnes.

Tveryly I sayd in my welthynnes: I shall never
more be moued.

Lorde through thy good wyll thou hast lenc
strength vnto my beautye.

Thou turnedest thy face from me; and I was all
alionyed.

Unto the (lord) shal I crye; and shal pray vnto
my god.

What profyte is there in my bloude / when I
shall discende in to corrupcyon.

Shall dust make knowledge vnto the or shal ic
publyssh the thy trouch.

The lord hath herde / & hath had mercy on me;
the lord is made myne helper.

Thou hast tourned my sorowe in to ioye: thou

The Dirige.

haste cutte my slackes hast compassed me with
gladnes.

To the ende that my glory myght syng to the
and myght not be pryckte: o my lorde god I shall
euermore confesse the.

Lord geue them eternall rest: let contynuall
lyght shyne vnto them.

From the gates of hell. Lorde delver theys sou-
les. I trus to se the goodes of the lorde. In the
lade of the lydynge. Lorde heare my prayer. And
let my clamour come vnto the. C The prayer.

O God whiche by the mouthe of saynt Paule
thyne apostle/haste caught vs/not to be so
ry for them that slepe in Chrysste/graunt we bese
che the/that in the comynge of thy sonne our lorde
Iesu Chrysste/we with all other faythfull peo-
ple beyng departed/may be gracyously brought
vnto ioyes euerlastyng:which shalt come to iude-
ge the quycke & the deade/& the worlde by kyre.

A Myghty eternall god/to whome there is
mercy/be propiciable to the soule of thy seruant
R. that leyng it departed from this lyfe in the
confessyon of thy name/thou wylle cause it to be
associate to the company of thy sayntes. By
Chrysste our lorde.

O God of whose mercy there is no nobre ad-
myt our prayers/for the soules of thy ser-
uauntes the bishoppes. And graunt vnto them
the lande of pleasure and lyght in the felawshyp
of thy blessed aungels. By Chrysste our lorde.

The Dirige.

Dord enclyne thyne eare vnto our prayers
wherin we ryght devoutly call vpp thy merc
y/that thou wylte bestowe the soules of thy ser
uauntes/bothe me & wome (whiche thou hast co
maunded to depart from this wold) in the cou
ntre of peace and resse/and further cause them
to be made parteyners with thy sayntes. By
Thyse our lordes.

Delivere the lord that the prayer of thy
supplyantes may auayle to the soules of
thy seruantes of eyther kynde/that thou wylte
bothe purge the of all theyr synnes & cause the
to be partakers of thy redēpcyon. whiche holynest &
reygnest god/wold without ende. So be it.

Chis psalme folowyng is to be sayd betwix
ne Alhallontyde and Easter.

Doce mea ad dñm clamaui. The. ccli. Psalme.
Dith my voyce vnto the lord I hane
cryed: with my voyce I hauie prayed to
the lord.

Ibitter my prayer in the syght of hym: and my
trouble before hym I declare.

Pea and that vntyl my b̄reath fayled me: & thou
hast knownen my wayes.

In the same waye that I walked: the proude ha
ue hydden a snare for me.

Ilooked vpon my ryght hande & sawe: and there
was none that wolde knowe me.

Refuge is taken fro me: an there is none that re
quyretch my soule.

Ihauie cryed vnto the (o lord) I hauie sayde: §

The Dirige.

arte my hope: my porcyon in the lande of the lynghe.

Intende vnto my prayer: for I am broughte
pallynge lowe.

Deluyer me from them that persecute me: for
they are made very stronge agaynst me.

Deluyer my soule out of prysyon to confesse thy
name: the ryghtuous loke after me / vntyl that
thou requyte me.

De holy and indiuisible Trinuite: to the hu
manyte of Iesu chrysſt crucyfped / glory infy
nite be gyuen of euery creature / worlde without
ende. So be it.

Blessed be the swete name of our lorde Iesu
Chrysſt: & of the gloriuous virgyn Mary his mo
ther for euermore.

And the soules of all true beleuers / beyng de
parted through the mercy of god / may reste in pea
ce. So be it.

Praylynge be to god / peace to the lyuynge / and
rest vnto the deade. So be it.

The argument of the commendacions.

or goodly argument set for the frayndes

Dis psalme folowynge / accordynge to the
nombre of the hebrew letters is diuided in
xxij. Chapiters / which are called Octonaries:
bycause euery of the cōteyneth eyght bses. But
why is it called the cōmendacions of soules / I
moche meruayle: For yf they meane it of the sou
les departed / then after my iudgement do they

Commendacyons.

gretly erre/namely syns it is/nor can not otherwyse be applyed/but eyther as a spictruall meditation of the ryghteous in the lawes of god: or els to be the voyce of those blessed soules/which beyng rySEN with Chryste in a newnes of lyfe/do contynually crye and cal vpon hym/ to be enstruced and lyue after his worde and commaundement. For the vnderstandyng wherof two thyngeS are to be noted. The one / that we do make therin a feruent & herty peticyon vnto god / that he bouchesafe to teache / dyrecte and guyde vs in the waye of iustyce and veryte. The other / that in all poyntes touchyng our saluacyon/we shulde in no wyse cleaue to the doctrynes or persuasions of men. And therfore is the hole psalme garnysshed with these wordes (thy law thy wayes / thy preceptes / thy iudgementes / and suche lyke) whiche glyssier cuery where: lyke to bryght and radyant sterres/as who shulde say that all the lawes/wayes/and iudgementes of men are fallyble/and therfore not to be folowed. Also it is a complaynt of the godly congregacyon / ex pressyng howe sovre it greueth them to se the lawes of god reiecte and set at nought / & mannes wayes and iuuençions to be receyued in steade therof: pronunsyng them onely to be blessed/ whiche walke in the waye of the lorde / and are hooly gyuen to serche his lawe / beyng nyghte and daye earnestly occupied in diuine studyes. To al suche doeth his psalmes gyue hyghe and synguler commendacyons.

Commendacions.

Beati immaculati.

The. xix. Psalmie.



Blessed are they that be vnspose
red: whiche walke in the lawe
of the lord.

Blessed are they that serche his te
stimonies: that seke hym with all
theyr herte.

Hor they truely which worke wyc
kedly haue not walked i his wavyes.

Thou hastis comauanded thy comauandementes
to be kept very strectly.

Tholde to god my wavyes myght be dyrected to
kepe thy iustifycacyons.

Then shall I not be confounded: when I shall
be well sene in all thy comauandementes.

Ishall acknowledge the dyrectly in my herte: in
that that I haue lerned the iudgementes of thy
ryghtuous.

Ishal kepe the iustifycacyons: thou shalte not
 forsake me at not tyme.

Therin doeth the yonge man correcte his ly
fe: in kepyng of thy comauandementes.

Twhil my herte I haue sought the out: put
me not away from thy comauandementes.

In my herte I haue hydde thy wordes that I
myght not offend the.

Olorde thou arte blessed: teache me thy iustifyz
cacyons.

Twhil my lyppes I haue prouised all the iud
gementes of thy mouthe.

Ihaue ben delyghted in the way of thy testymo
nies.

Commendacions.

nes/as it were in all maner of ryches.

I shall be exercised in thy commaundementes/ and I shall consyder thy wayes.

I shall stidy in thy iustifycacyōs: I shall not for get thy wordes.

B Ewardē thy seruaunt: quycken me and I shall kepe thy wordes.

O pen myne eys / and I shall consydre the mer- uaylousnes of thy lawe.

I am a straunger in the lande/hyde not from me thy commaundementes.

My soule hath desyred thy iustifycacyon in all tymes.

Thou hast rebuked the proud men: cursed are they/whiche declyne from thy commaundementes.

Take from me opprobry and contempte:for I haue sought after thy commaundementes.

And truely the prynces haue bē set agaynst me/ and they speake agaynst me:but thy seruaunt was ayll exercysed in thy iustifycacyons.

F or thy testymonies are my meditacyon:thy ius- tifycacyons is my counsell.

My soule hathe cleaved to the grounde/quycken me accordyng to thy worde.

I haue shewed my wayes/and thou hast herde me:teache me thy iustifycacyons.

Instructe me in the way of thy iustifycacyons: and I shall be exercised in thy meruayles.

My soule hath slepte for werynes:confirme me in thy wordes.

R emeue from me the way of iuinite/and accor-

Comendacyons.

dyngē to thy lawe haue mercy on me.

I haue chosen the way of trueth; I haue not for gotten thy iudgements.

I haue cleaved to thy testimonies; put me not to confucyon.

I haue conne the waye of thy commaundementes; when thou hast eased my herte.

O Good lord set the waye of thy iustyfycacyons to me for a lawe; and I wyll euer seke it out.

Gye unto me vnderstandyngē; I shall serche thy lawe; and shall kepe the same with myne hole herte.

Eade me in the patthe of thy commaundementes; for I haue wylched the same.

I ncline my herte in to thy testymonies; and not in to couetyse.

Tourne away myne eyes; that they se not vanesse; quycken me in thy way.

Ordre thy worde to thy seruaunt in thy feare.

Cut of myne opprobrye; whiche I suspected; for thy iudgements be ioyous.

Do I haue desyred thy commaundementes; in thy equite quycken me.

And let thy mercy come vpon me o lord; as thy health accordyngē to thy promyse.

And I shal answere to them that vþbrayde me with chekkes; for I haue trusted in thy wordes.

And take not the worde of trueth frō my mouth on no parte; for I haue moche trusted in thy iudgements.

Commendacions.

And I shall kepe thy lawe in the worlde/and in
to the worlde of worldes.

And I haue walked at large:for I haue sought
thy commaundementes.

And I spake of thy testymonies in the syght of
kynges:and I was not confounded.

And I shall be occupied in thy commaundementes/
whiche I haue loued.

And I haue lyfte vp my handes to thy commaun-
dementes/whiche I haue loued:and I shall be
occupied in thy iustifycacions.

BEmembre thy worde to thy seruaunt:in
whiche thou hast gyuen me hope.

The same hath conforted me in my humlypte for
thy worde hath gyckened me.

The proude men haue done myckednes on eues-
ty syde:but I haue not declyned from thy lawe.

I haue ben myndeful of thy iudgementes good
lorde fr̄ the begynnyngē of the worlde:and ha-
ue ben conforted.

Defaulte hath holdē me bycause of synners:for
lakyngē thy lawe.

Thy iustifycacions were to me songes/i the pla-
ce of my wayfaryngē.

I haue ben myndfull in the nyght of thy name
good lorde:and I haue kepte thy lawe.

This was done to me/forbycause I scched ouē
thy iustifycacions.

O Lorde thou arte my porcyon:I haue promy-
sed to kepe thy lawe.

I haue prayed before thy face with al my herte

Commendacyons.

Hauē mercy on me accordyngē to thy promyse.

I haue consydered my wayes; and I haue couerted my foce in to thy testymonies.

I was redy; and I was not troubled; but that I myght kepe thy commaundementes.

The cordes of synners haue bewapt me; and I haue not forgoten thy lawe.

I rose vp in the myndes of the nyght/that I myght acknowledege the: vpon the iudgemētes of thy iustifycacyons.

I am a parttaker of all that feare the: s of them that kepe thy commaundementes.

O lorde the earth is full of thy mercye: teache me thy iustifycacyons.

Thou hast delt gentilly with thy seruaunt good lorde/ accordyngē to thy worde.

Teache me goodnes/ lernyngē and knowledge: for I haue beleued thy commaundementes.

I haue synned before I was humble; therfore I haue kepte thy worde.

Thou arte good/ and in thy goodnes teache me thy iustifycacyons.

The iniquite of proude men is multyplied vpon me: but I with all my hole herte shall searche out thy commaundementes.

My hert is congyled lyke mylke: I truly haue thought vpon thy commaundementes.

It was good to me that thou dydest bryngē me lowe that I myght lerne thy iustifycacyons.

The lawe of thy mouthe is good to me: a boue a myllyon of golde or syluer.

Commendacyons.

DY hādes haue made me and fourmed me:
gyue me vnderstandyng that I may leze
ne thy commaundementes.

They that feare the shall se me / & shall be glad:
for I haue trusted moche in thy wordes.

Ihaue knownen lordē that thy iudgementes are
equite: and i thy trueth thou hasse humiliate me.

Let thy mercy be shewed/that it may cōfort me/
accordyng to thy promyse/which am thy seruaunt

Let thy mercyes come to me / & I shal lyue: for
thy lawe is my meditacyon.

Let the proude whiche wrongfully haue done
wyckednes vnto me/ be cōfounded: and I truly
shall be exercised in thy commaundementes.

Let them be conuerted to me/whiche feare the:
and they that knowe thy teslymonies.

Let my herte be iacute in thy iustifycacyōs/
that I be not confounded.

My soule hath faynted in thy health: and I
haue trusted moche in thy worde.

Myne eyes haue faynted in thy promyse/sayēge
when wylte thou confort me.

Hor I am made lyke a bottell i the smoke: I haue
not forgoten thy commaundementes.

Now many be the dayes of thy seruaunt/when
thou wylt gyne iudgement of them that persecute me.

Wyked men haue shewed to me fables: but not
as thy lawe.

All thy commaundementes is trueth:wyked
men haue persecuted me/helpe me.

Commendacyons.

Almost they had consumed in the earth:but I
truly haue not forsaken thy commaundementes
Quycken me accordyng to thy mercy/ & I shall
kepe the testymonies of thy mouthe.

O Lorde thy worde wch remayne i heuyn euer
lastyngly.

Thy trueth frō generacyon to generacyon: thou
hast set the earth/ and it shall abyde.

By thyne ordinaunce the dayes contynue: for all
thynges obey vnto the

Excepte thy lawe hadde ben my meditacyon:
peraduenture I had perylshed in my humylite.

I shall never forget thy iustifycacyons: for i the
thou hast quyckened me.

I am thyne/ make me safe: for I haue sought out
thy iustifycacyons.

Spynners haue awayted me to destroye me/ I ha
ue vnderstande thy testymonies.

I haue scene the consumacyon of euery ende: thy
commaundemente is very large.

O Lorde how moche haue I loued thy lawe it
is my meditacion all the day longe.

Thou hast made me wyse ouer myn enemyses
thioughe thy comdaundement for it is to me euer
lastyng.

I haue perceyued more then all that taught me:
for thy testymonies were my meditacyon.

I haue perceyued more then auncyent men: by
cause I haue searched thy commaundementes.

I haue kepte my feete frō euery euyll way: that
I myght kepe thy wordes.

Comendacyons.

I haue not declyned from thy iudgementes:for
bycause thou hast set a lawe to me.

Dewe swete be thy wordes to my iawes:and to
my mouthe sweter then hony.

I haue taken vnderstantyng of thy comandementes:therfore haue I hated every waye of iuite.

Dhy worde is a larterne vnto my fecte:and
a lyght vnto my pathes.

I haue sworne and decreed to kepe the iudgementes of thy iustyce.

O lord I am brought lowe on euery syde:quyc-
ked me:accordyng to thy worde.

The voluntary chrynges of my mouthe/o lord
make them acceptable to the/and teache me thy
iudgementes.

My soule is euer in my handes:and I haue not
forgoten thy lawe.

Sinners haue set a snare for me:and I haue not
erred from thy comandementes.

I haue gotten thy testymonies by inherytance
for euer:forbycause they be the ioy of my herte.

Incline my hert to do thy iustifycacyōs for euer:
for rewarde.

I haue hated the wycked:and haue loued
thy lawe.

Thou arte my helper and my defēder:and I ha-
ue trusted moche in thy worde.

O ye wycked declyne ye frō me : and I shall ser-
che the comandementes of god.

Becepue me accordyng to thy promyse:and
I shall lyue:nor thou shalte not confounde me

Commendacyons.

other wyse then I looked for.

Helpe me & I shall be safe; and shal be occupied
in thy iustifypacyons euer.

Ahou hast despysed al that go from thy iudgements; for theyr thoughtes were vnjust.

Ihaue reputed all synners of the earthe for offenders: therfore I haue loued thy testymonyes.

Ihaue afflycted my fleshe for feare of the: for I am aferde of thy iudgements.

IHaue done iustyce and ryghtwysnesse: thou shalte not delyuer me to them that calumpniate me.

Receyue thy seruaunt into goodnes: let not proude men calumpniate me.

Myne eyes haue fayled in thy healt: & the worde of thy iustyce.

Do to thy seruaunt accordyng to thy mercy and teache me thy iustifypacyons.

Iam thy seruaunt/ gyue me understandyng that I may knowe thy testymonies.

It is tyme to do good lord: for they haue scattered abrode thy lawe.

Aherfore I haue loued thy commaundementes aboue golde and topase.

And therfore I was let to all thy commaundementes/ I haue hated euery wycked way.

OLorde meruaylous be thy testymonyes therfore my soule hath serched them.

The declaracyon of thy wordes doth illumyne: and gyueth understandyng to the lytleons.

Ihaue opened my mouthe/ and haue drawen my

Comendacyons.

Ibreath for bytance I desyred thy comandementes
Iooke vpon me/and haue mercy vpon me/accor
dynge to the iudgement of the that loue thy name
Direct my goynge/accordynge to thy woorde: &
let no inquyte reygne ouer me.

Redeme me frō the calumniacyon of me/that I
may kepe thy comandementes.

Illyghten thy face vpon thy seruaunt:and cea
che me thy iustifycacyons.

Myn eyes haue brought forth streames of wa
ter:bycause they haue not kepte thy lawe.

Rightuous arte thou lord:and iuste are thy
iudgements.

Thou hast comanded iustyce in thy testymonies:
and trueth moost chyefly.

The loue of the caused me consume:bycause my
ne enemyes forgat thy wordes.

Thy worde is excedyngly syred:and thy seruaunt
loned it.

I am yonge and set at nought:yet haue I not
forgoten thy comandementes.

Thy iustyce is euerlastynge: & thy law is truth.

Trouble and heuines haue intangled me:thy co
maundementes are my stodye.

Thy testymonies be gyuen in euerlastynge equi
te:gyue me vnderstandynge and I shall lyue.

I haue called vpon the with all my herte:hea
re me lord:for I shal serch thy lawes.

I haue cryed vnto the sauue me:so that I may
obserue thy comandementes.

I haue preuented the tyme and haue cryed:for

Commendacpons.

I haue greatly trusted in thy comaundementes.
Myn eyes haue preuented the daunyng of the day: for to study thy worde.

Lord heare my voyce / accordyng to thy mercys; and quycken me accordyng to thy iudgement.
They that persecute me: haue encreased theyr wyckednesse; but fro thy lawe they are gon farre wyde.

Lord thou art nere at hāde: and all thy wayer are very trouth.

At the begynnyng I had knowledge of thy testimonies: for thou hast establiſhed theſe for euer.

Bolde my humylite and delyuer me: for because I haue not forgoten thy lawe.

Judge my iudgement and redeme me: for thy promyſe sake quykeſt me.

Health is farre from synners: for they haue not ſearched out thy iufyfycacions.

Thy mercy lord is moche: accordyng to thy ryghtwysenes quycken me.

Many there be whiche persecute me and trouble me: I haue not declyned from thy testimonies.

I ſaw the offenders and I was affoyed: for they kepte not thy wordes.

Bolde lord for I haue loued thy comaundementes: quycken me in thy mercy.

The begynnyng of thy wordes is veryte: all thy iudgements are euerlastynge iufyce.

The prynces haue persecuted me: fainte: and my hert bath ben adrad of thy wordes.

Commendacyons.

I shall be glad of thy wordes; as he that hath
founde many spoyles.

I haue hated iniquite/ and haue abhorred it; but
thy lawe I haue loued.

Seuen tymes in a daye haue I prayed the: vpon
the iudgementes of thy ryghtwysenes.

Great peace is to them that loue thy lawe; & the
re is no sculauder in them.

I looked for thy saluacyon/o lorde; and I loued
thy comaunderementes.

My soule hath kepte thy teslymonies; and hath
loued them greatly.

I haue kepte thy comaunderementes and thy te-
slymonies; for all my wayes are in thy syght.

O Lorde let my prayer approche nere in thy
syght: gyue me vnderstandinge; accordyng
to thy promyse.

O lorde let my prayer entre in to thy syght: dely-
uer me/ accordyng to thy promyse.

My lippes shal powre forth thy prayse: when
thou hast taught me thy iustifacions.

My tongue shall shewe forth thy promyse: for
in all thy comaunderementes is equite.

Let thy hande be redy to helpe me: for bycause
I haue chosen thy comaunderementes.

O lorde I haue desyred thy helth: and thy lawe
is my meditacyon.

My soule shall lyue/ and shall prayse the: & thy
iudgementes shall helpe me.

I haue wandered lyke a shepe/ whiche is loste/o
lorde leke out thy seruaunt/ for I haue not for-

Lcomendacyons.

ge tēn thy cōmaundementes.

Lorde gyue them eternall teste: & let contynual
lyght shyne vnto them.

Lorde haue mercy on vs. Chryste haue mercy on
vs. Lorde haue mercy on vs. Our father whiche
arte in heuyn. Haille Mary full of grace.

DOrde thou hast proued me / and knowē me:
thou hast knownen my downe syttinge &
byzysyngē.

Thou hast perceyued my thoughtes a farre of:
my patche and the stryngē of my lyfe thou hast
searched out.

And all my wayes thou hast p̄cuted: so that
there is not one wordē on my tongue.

Do lorde thou hast knownen all thynges bothe
newe and olde: thou hast fourmed me / & put thy
hande vpon me.

The connyng that thou hast wrought on me is
merueylos: it is wrought so that I cā not attay
ne in to it.

Abhyter shal I go fr̄ thy sp̄ryt: and whyther
shall I flye from thy face.

If I shal ascende vp to heuyn / thou arte there &
yf I shal descende downe in to hel: thou art also
present.

If I shall take mywynges in the mornyng: and
shall dwell in the farthest coostes of the see.

Pet shall thy hāde bryngē me fr̄ thens: and thy
ryght hande shall holde me.

And I haue sayd peraduēture the darknes shal
treade me vnder feete: & the nyght is my lyght

Comendacyons.

in thy delytes.

Her the darkenes shall not be hyd fro the / and the nyght shall be as lyght as the day:for as his lyght is so is his darkenes.

Her thou hast possessed my raynes:thou hast taken me from the wombe of my mother.

I shall confesse to the that thou arte terryble & meruaylous:thy workes be wonderous/and my soule knoweth it to well.

My bones is not hydde fro the/which thou hast made preuylly:my substance within the in warde partes of the earth.

Ahyne eyes haue sene myne imperfectenes:and in thy boke are wryten:all dayes they were fourmed and no man was in them.

O god thy frendes ar greatly honoured of me & the cheyf of them is ouer moche strengthed.

I shall nombre the/and they shall be multiplyed aboue the grauell: I haue rySEN vp/and yet am with the.

O god yf thou woldest flee the synners:ye bloudy men go ye away from me.

Her ye say in your thought : they take in bayne theyr cytys.

Do not I hate them(good lorde)that hate the & was I not angry with hyne enemyes.

I haue hated them with a feruēt hate:and they be myne enymyes.

Proue me good lorde and knowe my herte quesyon with me/and knowe my wayes.

And loke yf the way of inquite be in me/and

Comendacions.

Hypnge me in to the way euerlastynge.

The verle. Lorde gyne them eternall rest.

The answere. And let eternal lyght shyne unto
the. **T**he verle. Frd the gates of hell. **T**he answere.

Lorde deliuer theyr soules. **T**he verle. I cruse to
se the goodes of the lorde. **T**he answere. In the

lande of the lyuyng. **T**he verle. Lorde heare my
prayer. **T**he answere. And let my crunge come
unto the. **C**h. prayed.

O the lorde we comende the soules of thy
seruantes bothe men and women so that
they that be deade to the worlde may lyue to the
and all the synnes that they haue commyghted by
fayle of worldely euerlacyon: thou lorde was
she them away by the forgyuenes of thy most
mercyfull pyre. By Chryst our lorde.

God haue mercy on al chyisten soules. So be it.

Ch. praye of the prophet Jonas de-
lyuered out of the whales belly.



In my afflyctyon I cryed vnto the lorde: & he answered
me. Ewyn fro the bellye of hell I
cryed/ and thou hardest my voyce/
for thou hadst thowen me forth
in the myddes of the depest of the
see/ and the waters closed me ro-
unde aboute all thy great waters
and fodes wente ouer me/ & I thought sayenge
with my selfe/ I am cast out of thy syghte/ I shall
neuer more se thy holy temple: for waters haue
passed ewyn uppe to my soule. **T**he darke depth

Commendacions.

closed me in/and the foule synkyng wedes of
the see couered my heade. I sanke downe un-
der the hylles so that the waters barred me out
from the earth for euer;and thou dyddest preser-
ue my lyfe from destruccyon (oh lorde my god)
when my soule fayled me/ yet I remembred the
lorde/ and my prayer came vnto thy holy temple.
They that are gyuen to vanites and lyes/hauie
lost theyn mercy from god/but I shal offre vnto
the lorde prayse/and shal perfourme my bowes
to the lorde/whiche is a saugoure,

The argument of the Psalms of the Passyon.

POR as moch as in these psalmes folowyng
dyuerse prophecyes concernyng the passyon/
death and resurreccyon of our sauyoure Chryste
are conteyned/ therfore are they called psalmes
of the passyon: wherin Dauid exprestlyng/ & beyng
the fygure of Chryste/doth fyrt as it were in a
songe/recorde and expresse his great deieccyon &
downefal/ & after that his sondyn exaltacyon and
trylyng agayne/ the chfucyon of his aduersaries
the restoryng of his kyngdome with the encrease
and dilatyng of the same/euyn to the vttermost
parte of the earth/ and fynally the contynuance
therof vnto the worldes ende. And euyn so dyd
our medvatour Chryst fyrt suffre the death of
the crosse/whiche to the face of the worlde was
ryght shameful and sclauderous/ and after
that rose agayne with hygh glory and trymphe/

The argyment of the psalmes of þ passyon.
when he hadde obteyned wyctory agaynst the de-
nyll/death/and synne/ & delþuer his kyngedome
(whiche is the Churche) from the strayghte obly-
gacyon and bonde of death in the whiche it was
wrapped by the offence of Adā/ and destroyed the
Churche Malygnant/ the kyngdome and Syna-
goge of Sathan with the myghry spycyte of his
mouthe/ I meane the vertue of his euerlastynge
worde/ wherby he shall preserue and contynue
his sayde kyngdome or Churche vnto þ worldes
ende. Whiche as he dyd at the begynnyng by
his apostles/ so shal he by his true preachers di-
late and extende the same in to all the costes of the
worlde/ and at the latter resurreccyon/ shall dely-
uer it vp vnto his father/ pure and vnspotted/ to
be immortally gloryfyed in body and soule: euyn
as verily as he hym selfe arose agayn frō death/
and ascended vnto his father in body and soule
eternally to reygne with hym in heuyn.

Cthe psalmes of the Passyon.

Deus deus meus respice.

Cthe. xix. psalme.

Psalmes of the Passyon.



God my god: loke towarde me/why
hast thou forsaken me: far from my
health be the wordes of my synnes
My god/ I wyll crye & call to the
by daye & thou wylt not hear me:
ewyn so by nyght & thou wylt not
impute to myn pgnorance.

Thou truely dwelles i the hooly place: the pray-
se of Israel.
Our fathers hane trusted in the/they hane trus-

Psalmes of the Passyon.

sted/and thou haste delyuured them.

They haue cryed to the/and they be made safe
they haue trusted in the/and they were not con-
founded.

I truly am but a worme/and no man; the appro-
bry of men/and out cast of all the people.

All that euer sawe me laughed me to skorne:
they spake with theyr lyfpes / and noded with
theyr heades.

Sayenge he hath trusted in the lord: nowe let
hym take hym/let hym make hym hole/for he
loueth hym.

Hor thou arte he that hast drawen me from
the wombe/and wast myne hope from the bresles
of my mother: I was cast out from my mothers
wombe vnto the.

Thou arte my god from my mothers wombe de-
parte not from me.

Hor tribulacyon is nere: and there is none to
helpe me.

Many calues haue compassed me:and fatte bul-
les haue beset me aboute.

They haue set theyr mouthes wyde open vpon
me:lyke a lyon raumpynge and roynge.

I was powred forth lyke water: and all my bo-
nes were dispersed a sonder.

My herte was made lyke meltinge ware/within
the myddes of my belly.

My strength was dryed vp lyke a shelle:my con-
gue cleaued fast to my iawes: & thou hast broughte
me to deade dusse,

psalmes of the passyon.

How dogges compasse me aboute; the counsell of euyll men haue beset me.

They haue bozed my handes and my feete; they haue nombrēd all my bones.

They truely haue consydered and loke vpō me; and haue deuyded amonge them my garmentes; and vpon my cote they haue cast lottes.

Prolonge not good lorde thy helpe from me; but loke vnto my defence.

Pelyuer my soule frō the swerde: and myne onely soule from the hande of the dogge.

Save me from the mouth of the lyon; and myn mylite from the hornes of vnycornes.

I shal shewe thy name to my brethren & I shal prayse the in the myddes of the congregacyon.

Pe that feare the lorde prayse ye hym; all the hole seede of Jacob gloryfye ye hym.

Net all the seede of Israel feare hym: for he despyneth not nor tourmeth his face from the prayer of the poore.

Deyther turneth he awaye his face frō me: and when I cryed vnto hym he hath herde me.

At the shall my prayse be in the great congregacyon: I shal yelde vp my vowes in the syght of them that feare hym.

Net poore men eate/ and they shall be satisfied/ and they shall prayse the lorde: that seke after hym: theyr hertes mouche lyue worlde with ende.

All the costes of the earth shall remembre them selues/ and shall be conuerted to the lorde.

The psalmes of the passyon.

Hnd all the familys of the gentylles shall do
worshyp in his presence.

Eor to the lord apperteyneth kyngdome and
he shall rule the people.

All the ryche men of the earth haue eaten and
worshypped hym: al that shal descende in to the
earth shall bowe downe in his syght.

Hnd my soule shall lyue to hym: & my seede shall
serue hym.

The generacyon to come shal be shewed to the
lorde: and the heuyns shal shew the iustyce that
he hath done to the people that shall be borne.

Dominus regit me. **T**he lord ruleth me. &c
Dye shall fynde in the Dirige.

Domi ni est terra. &c. **T**he eart his the lordes
Du his psalme is in the Egatyns.

Hu te domine leuaui. **U**nto the lord haue. &c
His psalme is in the Dirige.

Judica me domine. **T**he. xxv. psalme.

Judge me good lord / for I haue entred in
myn innocencye: and trustyng in the lord/
I shall not be made weyke.

Droue me good lord and tempte me / bothe my
raynes and my herte.

Eor thy mercy is before myne eyes: and I haue
delycted in thy trouth.

Ihaue not sytten with a bayne cousell neyther
shall I medle with them that do vniustly.

Ihaue hated the congregacyō of the malygnāt:
and with the vngodly I shal not sytte.

I shall wasshe my handes amonge the innocen-

psalmes of the p^{as}syon.

tes; & I shai compasse abouce thy aultare o lord
That I may hear the voyce of thy laud and that
I may shewe forth all thy wonderous workes.
Lorde I haue loued the beautye of thy house; &
the dwellynge place of thy glory.

O god destroy not my soule with the wycked: nor
my lyfe with bloudsheders.

In whose handes is wyckednesse; & theyr ryght
hande is fylled with brybes.

I truely haue entred in myne innocēcye/redeme
me/ and haue mercy vpon me.

My god hath stande ryght vp/o lord: in the con
gregacyons I shall prayse the.

Domin⁹ illuminatio mea. **T**he lord is my
lyght. **A** we shal fynde it in the Dirige.

Ad te domine clamabo. **T**he xxvij. psalme.

O lord I shall cry to the/o god my god/be
not longe sylent towarde me/ leste þ when
thou shalt holde thy peace to me/I shall be lyke
ned to them that descende downe in to the lake.

O good lord heare þ voyce of my prayer/whyle
I pray to the:whyle I lyfte vp my handes vnto
thy holy temple.

That thou delyuer me not amonge the synners
& that thou do not loose me amonge theym that
worke iniquite.

Whiche speake peace to theyr neyghbour: and
theyr hertes be full of euyll.

Cyne vnto the accordyng to theyr workes and
accordyng to the wyckednes of theyr inuēcyōs
rewarde them.

¶ psalmes of the Passyon.

Gye unto them accordyng to the workes of
theyr handes so gyue them theyr rewarde.

Bor because they haue not vnderstāde the wor-
kes of the lordē/and in the workes of theyr han-
de/ thou shal te destroy them/and thou shalt not
edifye them.

The lordē is blessed for he hath herd the voyce
of my complaynt.

The lord is my helper and my defender: & in hym
hath my herte trusted/and I haue ben holpen.

And my flesche hath reslowshed: and I shall be
confessed to hym with al my wyll.

The lordē is the strength of his people: and he
is the defender of the helch of his anoynted.

O good lordē make safe thy people: & blesse thy-
re herytaunce: and gouerne them and extolle the
for euer.

Afferte domino filij. The. xxvii. ¶ psalme.

Bryngē to the lord/ o ye sones of god/ bryngē
to the lordē the sones of rammes.

Bryngē ye to the lordē glory and honour: bryngē
ye to the lordē the glory of his name: prayse ye
the lordē in his holy courte.

The voyce of the lordē vpō the waters: the god
of maiestye hath thondered/ the lordē ouer many
waters.

The voyce of the lordē i vertue: the voyce of the
lorde in excellencye.

The voyce of the lordē breakyngē þ Cedre trees
and the lord shal breake eyn the Cedre trees of
Lybany.

The psalmes of the passyon.

And he shal destroy them lyke a calfe of lybany
and he is loued lyke as the sones of unicernes.

The voyce of the lorde cuttyng the flabes of fyre
the voyce of the lorde beatyng the desarte & the
lorde shall meue the deserte lades.

The voyce of the lorde preparynge hertes: and he
thal open the thycke places: and i his temple all
men shall gyue glory.

The lorde maketh the great flonde to inhabyt:
and he shall reygne kynge for euer.

The lorde shall gyue vertue vnto his people: the
lorde shall blesse his people in peace.

Exalt abo te domine qm. **The. xxix. psalme.**

I Shall exalte the (O lorde) for thou hast de-
fended me: neyther hast thou suffered myn
enemyes to hanc theyz pleasure vpon me.

O lorde my god I haue cryed vnto the: & thou
hast healed me.

Lorde thou hast brought my soule out of the
lowe place: thou hast preserued me from the that
descende in to the pytte.

Synge vnto the lorde ye that be his sayntes: &
confesse ye the memory of his holynes.

Ho r there is vengeaunce in his displeasure: and
lyke in his pleasure.

At the euenyngे mournyngē shall contynue: &
in the mornyngē gladnesse.

Terily I sayd in my welthynesse: I shall never
more be moued.

Lorde through thy good wyll thou hast lente
strength vnto my beauty.

psalmes of the passyon.

Thou turnest thy face from me: and I was astonyed.

Unto the lordē shall I crye: & shall make prayer unto my god.

What profyte is there in my bloude/whē I shall descendē in to corrupcyon.

Shall dust make knowledge unto the: or shal it publyſſe thy trouth.

The lordē hath herde/ & hath had mercy on me: and the lordē is made myne helper.

Thou hast tourned my sorowe i to ioye: thou haſte cutte my sacke/ and haſte compassed me with gladnesse.

To the ende that my glory myght syng to the and myght not be pryckte: o my lordē god/ I shall euermore confesse the.

In te domine sperani. The. xxx. psalme

In the lordē haue I trusted/ let me not be confounded for euer/ delyuer me i thy ryghtuousnesse.

Inclyne thyne eare unto me: make haſte to deſtroyer me.

Be thou to me a god: and a protectour: & a place of refugē/ that thou mayſt make me ſafe.

Eor thou art my strength and my refuge: & for thy names ſake thou ſhalte cōduytre me/ & ſhalte no ryſſe me.

Thou ſhalt bryngē me out of the ſnare: whiche they haue layde p̄euylye for me: for thou arte my protectoure.

In to thy handes/o lordē/do I comende my ſp̄e:

Psalmes of the passyon.

Vite: o lord god of trueth thou hast redemed me.
The antheme. Chryſt was made obedient for vs
Unto death euyn unto the death of the crosse.
The verſe. Holp mother of god pray to thy ſone.
The anſwer. That we may be enabled to his
Promyſyon. **T**he verſe. Greatly to be prayſed is
Iohan the Euangelyſt. **T**he anſwer. Whiche
leaneſon the brest of Iesu Chryſt. **P**layer.

Regarde we beſeche the lord this thy houſe
holde for the whiche our lord Iesu chryſt
hath not doubted to be delyuered to the handes
of euyll doers & to ſuffre the paine of the Crosse.
Lorde Iesu chryſt I beſeche the of thy goodnesſ
to accepte the interceſſiō of the gloriouſe virgyn
Mary thy moſt holy mother for vs bothe nowe
and at the houre of death whiche moſt bleſſed
herre the ſwerde of ſorowe dydde pearce at the
houre of thy passyon.

Lorde god we beſeche the that the prayer of
bleſſed ſaint Iohan thy aþoſte and Euangelyſt
may be euer ayaylable to vs bothe nowe and
at the houre of death: to whom when thou wast
dyeng on the crosse dydest compriende the virgyn
thy mother. Whiche lyuest and reþgnewſt O god
worlde without ende. So be it.

The gloriouſe passyon of our lord Iesu Chryſt
delyuer vs from ſorowfull heuynelle; and bryng
vs to the ioyes of paradyſe. So be it.

To the holy and indiuiſible Trinycie to the hu-
manyte of Iesu Chryſt crucifyed; and to the glo-
riouſe virgyn Mary glory infinite be gyuen of

Saynt hieroms psalter.

every creature woldē without ende. So be it.
H Hayle moost benygne Iesu / full of mercy
and grace. Blessed be thy passyon death
woundes / and blyssed be the bloude of thy body.
Lord haue mercy on me wretched synner. Moost
sweete lord gyue unto me a cleane & a cōtryte her-
te quiete / & pacient: a bodye chaste / humble / obe-
dient / and stable / and alwaye redy to thy seruyce
Whiche lyuest and regnest god / woldē without
ende. So be it.

The argument of saynt Hieroms psalter.

B Ycause it is unknowen who fyſt gathered
all the verſes togyther that we call saynt
Hieroms psalter / therfore of the begynnyng &
purpose of the seruyce / I can declare nochynge
for certayne: for though it go forth vnder the na-
me of saynt hierom; yet is it vncertayne whether
ever he were authoſ therof or not / seyng it doth
not ſo appere by any of his workes: nor by any
other approued history but only i a rubryke that
is ſette before it in latyn / which maketh mecyon
that the angel of god ſhulde teache it hym / with
ſuche other prety persuasions. But who ſoever
were the maker therof / true it is / that þ redyng
therof is not vnfrytfull.

The psalter of saynt Hierome.

Terba mea auribus percipe domine.

Dorde perceyue my wordes with thyne eas-
tes vnderſtande thou my complaýnt.

O my kynge / my god / intende to the voyce of my
prayer.

Saynt hieromis psalter.

O good lord repreoue me not in thyne ire: nor in thy fury do not chasyce me.

Rave mercy on me good lord: for I am sycker: hele me good lord: for al my bones ar troubled. **A**nd my soule is greatly troubled: but o lord how longe.

Tourne the good lord & delyuer my soule: make me sauie for thy mercy.

Loke vpon me and heare me: o lord my god.

Lilumyne myne eyes that I slepe not in death.

Perfourme my goinges in thy patthes: that my sleppes may not be remoued.

Ihaue cryed out for thou hast hard me: o god in clyne thyne eare to me: and heare my wordes.

Make thy mercy meruaylous: thou whiche sauest them that trusste in the.

Hepe me good lord lyke the balle of thyne iye defende me vnder the shadow of thy wynges: frō the face of the wycked whiche haue troubled me. **G**lense me good lord from my secretes: and frō straunge thynges spare thy seruaunt.

But thou good lord let not thy helpe be farre from me: loke vnto my defence.

O god delyuer my soule frō the swerde: and my only soule from the hande of the dogge.

Save me frō the mouthe of the lyon: and my huz mylyte from the hornes of vnycornes.

I shall shewe thy name to my brethrene in the myddes of the congregacyon I shal prayse the.

O lord make thy wayes knownen vnto me: and reache me the patthes & direct me in thy trueth.

Saynt hieroms psalter.

Hauē mynde good lordē of thy mercyes: and of thy mercyfulnes whiche haue ben frō the begynng of the worlde.

The offences of my youth: and myn ygnoraunces do not rememb're good lordē.

Accordyngē to thy mercy haue remembraunce of me: for thy trueth good lordē.

Hor thy names sake thou shalt take pyte of my synne: for whiſt it is great.

Beholde my humylyte and my labour: and forgyue all myne offences.

Destroy not my soule (o god) with the wycked: nor my lyfe with the bloudsheders.

Lordē heare my voyce: with the whiche I haue cryed to the: haue mercy on me and heare me.

Turne not thy face from me: nor i thy w̄rath do not swarue from thy seruaunt.

Good lord be thou my helper: do not forsake me nor despycē me: o god my healt.

O good lordē set me a law in thy way: and direct me in thy ryght path for feare of my enemys.

Delyuer me not at the pleasure of thē that trouble me: for they haue rySEN agaynst me.

To the o lordē I crye o my god be not sylent to warde me: nor do þ not at anye tyme go awaþe from me: for then I shalbe lyke to them that desconde in to the lake.

O good lordē heare the voyce of my prayer whiſt I praye to the whyle I lyft vp my handes to thy holy temple.

Delyuer not me amonge the synners: nor do not

Saynt hleroms psalter.

destroye me with them that worke iniquite.

O lord make safe thy people and blysse then in herytaunce.

And governe them and extoll them for euer.

In the lord haue I trusted/let me never be confounded:in the ryghtuousnes delyuer me.

Incline to me thy ere:make hast to delyuer me.

Be thou to me a god/a defender;and in the houſe of refuge:that thou mayſt make me ſafe.

In to thy handes (good lord) do I conuende my ſpyryte.

Delyuer me and take me frō the hādes of myne enemys.

Enlyghten thy face vpon thy ſeruaunt:make me ſafe in thy mercy good lord/let me not be conſounded/for becauſe I haue truſted in the.

Let thy mercy lord be done vpon vs:lyke as we haue truſted in the.

I ſhal blesſe the lord in euery tyme:his prayſe ſhall be euer in my mouthe.

My ſoule ſhal be prayſed in the lord:the meke ſhall heare/and they ſhal be glad.

Magnifye ye the lord with me/and let vs exalte his name in to it ſelſe.

O lord iudge the that hurte me/and ouercome them that be agaynſt me.

Take vp weapons and a ſhelde/and ryſe vnto my helpe.

Be not ſyilent/o lord/nor do not departe from me/and aryſe and intende in to my iudgement/ my god and my lord intende to my cauſe.

Saynt hieroms psalter.

Judge me good lord: and my god accordyngē
to my ryghtuousnes.

Stretche forth good lord: thy mercy to thē that
knowe the: and thy ryghtuousnes to thē whiche
be of good mynde.

Let not the foote of pryde come to me: nor let
not the hande of a synner moue me.

Deare myn oracyō good lord: and my prayer re-
cepue them in thyn eares whyles I wepe.

Be not sylent bycause I am but a draunger with
the and a pilgrym: lyke as al my forefathers.

Spare me that I myght breath a lytel before I
go: and shall never be here more.

But thou good lord: let not thy helpe be longe
from me: thy mercy and thy trueth haue euer de-
fended me.

Hor so many my cheues haue compassed me that
they can not be nobred: myn iniquites haue com-
prehended me: and I had no power to se them.

They haue ben multiplied more thē the heeres
of my head: and my herte hath forsaken me.

May it please the good lord to delyuer me: good
lord leke to my helpe.

Hor truely I am nedynge and poore: good lord take
cure of me.

Thou arte my helper and my defeder (o my god)
be not slowe.

I haue sayd (o lord) haue mercy vpon me: heale
my soule: for I haue synned agaynst the.

Aryse vp lord why doest thou solumbre: aryse
do not repelle me to the ende.

Saint hierom's psalter.

Why turnest thou away thy face/and forgettest
our nedynes/and our tribulacyons.

Hylle up lorde helpevs; and deluer vs for thy
names sake.

Rave mercy on me o god; accordyng to thy great
mercy.

Hnd accordyng to the multitude of thy mercyes
put away my wyck dnes.

Hnd wasshe me cl ane fr̄b myne vnjustyce; and
cleuse me from my faultes.

Hor I do knowe myne iniquite; and my synne is
ever agaynst me.

I haue synned to the alonly/ & I haue done euyll
before the/ that thou myghtest be iulysfyed in all
thy wordes; and that thou mayst ouercome when
thou shalte be iudged.

Do surely I am conceyued in iniquite; and my mo
ther hath conceyued me in synnes.

Do truly thou hast loued truthe; the vncertayne
ne and the secrete thynges of thy wylsdomē thou
hast magnifyed to me.

Thou shalte sprynkle me good lorde with hysor
pe/ and I shal be made cleane: thou shalt wasshe
me/ and I shall be made whyther then snowe.

To my hearyng thou shalte gyue ioye & gladnes
and the humbled bones shall sprynge for ioye.

Tourne thy face awaie from my synnes and put
away all myne iniquite.

O god create i me a cleane herte; & renue a ryght
spirite in my bowelles.

Put me not away from thy face; nor take not

Saynt hieromis psalter.

away thy holy spirite from me.

Give unto me the gladnes of thy health/ and es
syre me with thy princypall spirite.

O lord thou shalte opē my lyppes/ & my mouthe
shall shewe thy prayse.

O god make me safe in thy name/ and in thy ver
tue iudge me.

O god heare my prayer/ and with thyne eares re
ceyue the wordes of my mouth.

Hor straungers haue rySEN agaynst me/ & stroge
men haue sought my soule/ & they haue set god
before theyr syght.

O god heare my requeste/ and do not despyle my
prayer/intende to me and heare me.

In god I prayse the worde/ in the lord I shal
prayse the speche/ I haue trusted in god/ I shal
not feare any thyng that man can do to me.

O god i me ben the bowes/ whiche I shall yelde
unto the prayse of the.

Hor thou hast delyuered my soule frō death my
feete frō fallynge/ that I may please before god
in the lande of the lyuyng.

Hawe mercy on me good lord/ haue mercy on me
for my soule trusteth in the.

And I shall truste i the shadowe of thy wynges/
Untyll iniquite ouerpasse.

Take me from them that worke iiquite/ and las
ne me from bloudshedders.

Hor lo they haue taken my soule/ the stronge ha
ne fallen vpon me.

Itruely haue made my prayer to the/o god/in

Saynt hieroms psalter.

tyme acceptable.

In the multitude of thy mercyes heare me: i the
veryte of thy health.

Helpe me out of the claye/that I sycke not fast/
delyuer me from them that hate me:and frō the
depnes of waterns.

Net not the tēpest of water drowne me: nor let
not the depnes swalowe me vp: nor let not the
ppt open his mouthe vpon me.

Hear me good lordē / for thy mercy is bounte-
ous:loke vpon me / accordyngē to the multitude
of thy mercyes.

Intende to my soule & delyuer it/take me away
for feare of myne enemys.

O god intende to my helth: lordē make hast to
helpe me.

Hor I truly am nedys & poore/o god helpe me.

O lordē be thou my helper and my delyuerer: do
not tary.

In the o lordē hant I trusted/let me not be con-
founded for euer:i thy ryghtuousnes delyuer me.

Inclyne thyne eare to me/and heale me.

Be thou to me a god and a defender:and in stede
of a bulwerke that thou mayst make me safe.

My god delyuer me from the handes of a synner:
and from the handes of a wycked man/that woz-
keth agaynst the lawe.

Net my mouthe be fulfylled with prayse:that I
may synge thy glory all the daye longe / and thy
magnifcence.

Cast me not away in the tyme of my age : when

Saynt hieromis psalter.

my strength shall sayle me forslake not me,

O god kepe not thy selfe afarre from me: o my god/loke to my helpe.

I truely shall hope in the: and **I** shall euer adde aboue all thy laude.

Delyuer not to bestes the soules of the that confess the: and the soules of thy poore men do not forget at length.

Dole upon thy testament/for they be fulfylled whiche haue endarked the earth/with the hou ses of inuite.

Delpe vs o god our sauour:and for the glory of thy name o lorde delyuer vs/and be mercyfull to our synnes/for thy names sake.

Reyle vp thy power and come:that thou mayste make vs sauwe.

O lorde god of vertues couert vs/and shew thy face/and we shall be sauwe.

Qonuerte vs/o god our sauour/¶ turne away thy wrathe from vs.

Wylt thou be wrath with vs for euer / or wylt thou errede thyne ice fro generacyō and pgeny.

O god thou beyng turned shalt quyckē vs:and thy people shall ioye in the.

O lorde shewe vs thy mercy : and gyue vs thy health.

O lorde iclyne thyne eare/and heare me for **I** am nedye and poore.

Repe my soule/for **I** am a synner/o my god make hole thy seruaunt/that truste in the.

Dawe mercy on me good lord : for **I** haue cryed

Saynt hieronis psalter,

to þ all þ day: englade þ soule of thy seruasit: for:
þycause/o lordē I haue lyfted vp my soule vnto
the, **A**nd thou lordē god arte a mynster of mer-
cy/ and arte mercyfull: pytifull / pacyent / and of
muche mercy/ and also true.

Doke vpþ me/ and haue mercy ou me: gyue thy-
ne Empere to thy chylde: and make safe the ser-
uaunt of thyne hande mayde.

Make me a sygne in goodnes/ that they that ha-
ue hated me may se me/ & be confounded: for thou
good lordē hast holpe me/ and hast conforted me.

O lordē god of my health/ I haue cryed to the in
the daye/ and in the nyght before the.

Det my prayer entre in to thy syght: inclyne thy
ne eare vnto my prayer.

O lordē where be thyne olde mercyes: lyke as þ
hast sworne to Davyd in the trueth.

O lordē haue in mynde the obbroby of thy ser-
uaunt/ whiche I haue conteyned in my bosom of
many people.

Turne agayne lordē yet hyther to: and vouchsa-
fe that thy seruaunt myght pray to the.

And let the glory of the lordē our god be vpon
vs/ & vpon the workes of our handes directe vs/
and directe the workes of our handes.

O lordē heare my prayer: and let my crye come
vnto the.

Turne not away thy face from me: in what
daye soeuer I am troubled: inclyne thyne eare
vnto me.

In what daye soeuer I shall calle vþþ the: here
Sij

Saynt hseroms psalter,
me with spedē.

And leade me not forth in the myddest of my
dayes/ from generacyon in to the generacyon of
thy yeare.

And thou lorde do good vnto me for thy names
sake for thy mercy is swete.

O lorde delyuer me for I am nedē and poore: as
my herte is troubled within me.

I am vanisched away lyke a shadow / when it
declyneth: as I am crushed togyther lyke a locust.

Helpe me o god my god / and sauē me for thy
mercy.

Rewarde thy seruaunt/ quycken me; and obser-
ue thy wordes.

Open myne eycs/ and I shal consydre the mer-
cayles of thy lawe.

I am but a straunger in the earth: hyde not thy
commaundementes from me.

My soule hath always desyred to knowe thy
ryghtuousnes.

Thou hast blamed the proude: they be cursed
that declyne from thy commaundementes.

Take away from me rebuke and contēpte; for I
haue sought after thy lawes.

For prynces haue syttē & spoken agaynst me.

The way of iquite remoue from me; and of thy
lawe haue mercy on me.

Ihaue chosen the way of trouth: I haue not for-
gotten thy iudgementes.

Leade me in to the patthe of thy commaunde-
mentes; for that is that I wolde.

Saynt hieroms psalter.

Inclyne myne herte in to thy lawes/ and not to
couertyse.

Turne away myne eyes that they se not vany-
te; and quycken me in thy way.

Make sure thy seruaunt in thy worde; in the fea-
re of the.

Teache me goodnes lernynge/ and scyence: for
I haue beleued thy commaundementes.

Thou arte good/ and in thy goodnes teache me
thy iustifypacypsons.

Let thy mercye be that it may exorte me/ accor-
dynge to thy promyse to thy seruaunt.

Let thy mercyes come to me: & I shal lyue/ for
thy lawe is my meditacyon.

Let my herte be imaculate in thy iustifypacypds/
that I be not confounded.

O lord I am brought lowe on al partes quyc-
ken me accorddynge to thy worde.

O lord lette the voluntarie thynges of thy mou-
the be acceptable vnto the: & teache me thy mid-
gements.

My soule is euer in my handes: and I haue not
forgotten thy lawes.

Take me accordydg to thy promyse / & I shall
lyue: and thou shalte not contounde me/ other-
wyse then I loked for.

Helpe me/ and I shall be safe/ and I shall be oc-
cupyd in thy meditacyons.

Do to thy seruaunt accordynge to the mercy: &
teache me thy iustifypacypsons.

Iam thy seruaunt/ gyue me vnderstandinge:

Saynt hieroms psalter.

Shat I may knowe thy wyll.

Doke vpon me & haue mercy vpon me/accordyng
to the iudgements of them that loue thy name,
Directe my steppes accordyng to thy promyse:
and no iniquite shall ouercome me.

Blysse me from the ini.ryes of me: that I may
kepe my commaundementes.

Lyghten thy face vpon thy seruaunt;teache me
thy iustifacions.

Beholde my humilyte/and delyuer me:for I ha-
ue not forgotten thy lawe.

Judge my iudgement and redeme me / quycken
me for thy promyse.

Olorde lette my prayer approche nere in thy
syght:delyuer me accordyng to thy promyse.

Let my prayer entre in to thy syght:delyuer me
accordyng to thy promyse.

My lyppes shal powre forth thy prayse / when þ
hast caught me thy iustifacions.

My tongue shal shewe forth thy worde for i all
thy commaundementes is equite.

Let thy hāde be redy to helpe me:forbycause I
haue chosyn thy commaundementes.

Olorde I haue desyred thy healtche: & thy lawe
is my meditacyon.

My soule shall lyue and shall prayse ther:and thy
iudgements shall helpe me.

Ihaue wan dered lyke a slepe/that was losse: o
lorde seke out thy seruaunt/for I haue not for-
gotten thy commaundementes.

Hauc mercy on me lorde/hauc mercy on me/for

Saynt hieroms psalter,
we be replete full of contempte.

Good lord do well to the that be good / and of
ryght mynde.

O lord turne away our captyuyte/as a ryuer in
the southe wynde.

I haue cryed to the from the hyest places: o lord
hear my prayer.

Let thyne eares be entendyng to the voyce of
my prayer.

In what day souuer I shall call vps the/ heare þ
me/ thou shalte encrease strengthe in my soule.

O lord set a keper ouer my mouth/ and a doze-
duer my lyppes.

Decline not myne herte in to wordes of malig-
nge/to make excuses in synne.

Intende to my prayer: for I am humbled very
mochē.

Delyuer me from the that psecute me: for they
haue preuayled agaynst me.

Bryng my soule forth of prylon/ that it may cō-
fesse thy name.

O lord heare my prayer/receyue my request in
to thyne eares/heare me in thy ryghtuousnes.

And thou shalte not entre with thy seruasit in
judgement/ for there is none lyuyng/ that cā be
iustifyed in the syght of the.

Her myne enemye hath psecuted my soule: and
hath humbled my lyfe in the earth.

De hath set me in darkenes lyke the dead men
of the worldes: my soule is greued within me/in
me my herte is troubled.

Saynt hieroms psalter.

Ihaue i mide myne olde dayes/ I haue thoughte
vpon al thy workes: and vpon al the workes of
thy handes I mused.

Ihaue caste myne hādes abrode to the(o my sou-
le)lyke the earth without water.

Hear me quyckly good lorde / for my spyyte
fayleth.

Thou shalt not tourne away thy face from me; I
I shal be lyke them that go downe in to a lake.

Let thy mercy be knownen to me; becyme for I
haue trusted in the.

Let me knowe the waye / in whiche I shall
walke; for I haue lyfte vp my soule to the.

Delyuer me lorde from myn enemys: I haue
fled to the: teache me to do thy wyll / for thou
arte my god.

Thy good spyyte shall brynge me in to the
ryght lande; for thy name thou shalte quycken
me in thy ryghtuousnes.

Thou shalte brynge my soule out of tribulacy-
on: and in thy mercy thou shalte destroye all my-
ne enemys.

And thou shalt destroy all that trouble my sou-
le; for I am thy seruaunt. C The prayer.

Grauite I beseeche the lorde god/ that by the
holy melody of this heuynly psalter/ my sou-
le may be refrested. Grauite that the rozyng lyd
may be ouercom of the feble shepe. Grauite that
by thy grace/ the moost violet spirite may be sub-
dued of the weyke flesche. Grauite that he/ whiche
fell from heuyn may be vāquysshed here through

Prayers.

my fyghtyng. Braunt that though we abyde
his tyranny/through thy sufferaunce for a season/
that yet we be not swalowed vp with his vnsa-
cyable iawes. Cause hym to be sorry for mannes
saluacion/whiche alwayes reiyleth at our fall.
Cause me alwayes to applye my selfe to thy
praysynge/and at length ioyfully to come to thy
blyssednes/whiche lyuest and reygnest god worl-
de without ende. So be it.

A prayer to saynt Hierom.

A mator humani.

O God the louer of mankynde/whiche by thy
ne electe seruaunt and bysshop saynt hiero-
nimi renewed in the wold the gyft of tonges:
wherwith in tyme passed thou dydest heuynly in-
struete thyne apostles/for the prealyng of thy
gospel by thym holy spirite:gracit that in all tons-
ges/and i all places/all me may pache the glo-
ry of thyne onely begotten sone Jesu /for to con-
founde the tonges of false apostles/whiche con-
spyringe togyther/do buyld the cursed toure of
Babylb/labryng to darken thy glorie whylest
they procure to exalte theyr owne /where as all
glory is due onely to þ with our
lorde Jesu thy sone woldе with-
out ende. So be it.

Whe chou shalte recepue the
sacrement. **O** ne non sum dignus
vt intres sub tectum.

O mercyfull lorde/ I am not
worthy that þ shuldest en-



Prayers.

tre in to my synfull house yet not withstandyng
thou hast sayd; who that eateth my fleshe & dyn-
keth my bloude/he dwelleth in me/ and I in hym.
Wherfore lorde haue thou mercy vp me synner/
by the receyuyng of this thy body/fleshe & blou-
de. And that I receyue it not to my dāpnacyd; but
through thy mercy/to the helch of my soule/ and
in the remylyd of my synnes/through thy pain-
ful pallyon. So be it.

Wher thou hast receyued it.

Tera perceptio corporis et sanguinis tui.

AHe very true receyuyng of thy gloriouse
body of fleshe & bloude/my souereygne lor-
de oþþotēt is/that I cast the not forth agayne to
my dāpnacyd & iudgemēt/but that I may obtey-
ne therby remylyd of my synnes; & that I may ly-
ue in charytable lyfe/whyles I am here lyuyng/
so that I may here after come to the eternall ly-
fe/by thy vertue and grace.

The prayer of saynt Bernardyne.

O bone Iesu/ **O** dulcis Iesu.



O Bōsitefull Iesu. **O** swete Ie-
su. **O** iesu the sone of the pu-
re virgyn Mary: full of mercy and
tructh. **O** swete iesu/after thy gre-
at mercy haue pyte vp me. **O** be-
nygne iesu/I pray þ by the same
þcious bloude:whiche for vs myse-
table synners/thou waste content
to shedde i the aulter of the crosse/that þ vouch-
safe cleane to auoyde al my wyckednes/ & not to

Prayers.

despyce me hsbly this requyrynge/and vpon thy
moost holy name iesus callynge. This name ies/
is the name of helth. What is iesus/but a sauyc-
our? O good iesu that hast me created:and with
thy p̄cious bloude redemed/suffre me not to be
d̄pned/wh̄d of nouḡt thou hast made. O good
iesu/let not my wyckednes destroye me/that thy
almyghty goodnes made s̄ founned. O good ie-
su reknowledege that is thyn i me:and wyppe clea-
ne away/that eloyneth me fr̄ the. O good iesu:
when tyme of mercye is/haue mercy vpon me:noz
destroye me not i tyme of thy terryble iudgement.
O good iesu yf I a wretched synner/for my moost
greuous offences/haue by thy very iustyce:deser-
ued eternall Payne / yet I appell from thy very
ryghtuousnes/and stedfastly trusste in thyne in-
estable mercye:so as a mylde father/and mercy-
full lord oughte/take pycie vpon me. O good
Iesu/what profyce is in my bloude/syns that I
musle descende into eternall corrupcyon? Cer-
teynly/they that ben deade shall not magnisye
the noȝ lykewyse al they that go to hell. O moost
mercyfull iesu/haue mercy vpon me. O moost
swete Iesu delyuer me. O moost meke Iesu/be
vnto me favourable. O Iesu accept me a wret-
ched synner/ in to the nombre of them that shal
be sauued. O Iesu the health of them that be-
lieue in the/haue mercy vpon me. O Iesu the
swete forgyuenes of all my synnes. O Iesu the
sone of the pure virgyn Mary / endewe me
with thy grace/wysdom chayte/chaypte/ and

Prayers.

humplyte;yea and in all myne aduersytes/ledfa
Be pacyéce:so that I may perfytely loue the/ and
in te to be gloriyfyed/and haue my onely delyte in
the/worlde without ende. So be it.

O Gloriyous kynge/whiche am biest thy saynt
es arte laudable/ & nenerthelesse incōpara-
ble. Thou arte in vs/lorde/ & thy holy name hath
be called vpō by vs. Therfore do not forlase vs
lorde god/ & in the day of iudgement vouchsafe to
bestowe vs among thy sayntes and electe.
O blyssed kynge.

C a prayer vnto the pmaige of the body of
Christ. **A** conditor celi et terre,



O Maker of heis/ & earth kynge
of kynges/ & lorde of lordes/
whiche of nothyng dyddest make
me to thy pmaige & lykenesse/ and
dyddest redeme thyn owne bloude/
whom I a synner am not worthy
to name:neyther to call vpō/ney-
ther vō my herte to thynke vpon/
hūbly I desyre the/ & mekely pray
the/ that gently thou beholde me/
thy wycked seruasit/ & haue mercy on me/whiche
hadest mercy on the weman of Canane/ & of Ma-
ry Magdalene/whiche dyddest forgyue the p-
blycan/ and the thefe hangynge on the crosse.
Unto the I confesse oh moost holy father / my
synnes/whiche yf I wolde/ I can not hyde from
the. Haue mercy on me Chryste/ for I a wretch
haue soze offendid the/in pypde/in couetousnes

Prayers.

In glotony/in lechery/in baynglopp/I hatred/in
enuy/in adultery/in thefte/in lyeng/in backebȝ
tynge/in spoȝtyng/in dissolute and wanton lang-
hynge/in pdle wordes/in hearyng/in taflynge/in
touchynge/in thynkyng/in slepynge/in workyn-
ge/and in always/in whiche I a frayle man/ and
mooste wretched synner myght synne. My defaul-
te/my mooste greuous defaulce. Therfore I mooste
humbly pray and beseeche thy ḡetynnesse/whiche
(for my health) descended from heuyn whiche dyd
holde vp Dauid/that he shulde not fall in to syn-
ne. Haue mercy on vs (O Chrystie) the whiche dy-
dest forgyue Peter/that dyd forſake the. Thou
arte my creatour: & my helper/my maker/and my
redemer:my gouernour/and my father:my lord:
my god:my kynge. Thou arte my hope/my trust:
my gouernour:my helpe:my confort: my strength:
my defence:my redempcyon:my lyfe: my health/
my resurreccyon. Thou art my stedfastnes/my re-
fuge or succoure:my lyght:and my helpe. I mooste
humbly and hertely desyre and praye the helpe
me:defende me:make me strong and confort me:
make me stedfast make me mery/gyue me lyght/
visyte me:reuyue me agayne whiche am deade.
For I am thy makynge/ & thy wortke. Oh lord:
Despyce me not:I am thy seruante:thy bēde man:
all though euyll:although unworthy & a synnet.
But what soever I am:whether I be good or
badde:I am euer thynne. Therfore to whome shall
I flye:except I flye unto the:yeþ cast me of:who
shall or wyll receyue me. Yeþ despynce me:& turne

Prayers.

thy face fr̄d me. Who shall loke vp̄ me? And recognis̄ knowledge me (although unworthycd mynge to the/ althouḡ I be vyle & vncleane. For yf I be vyle & vncleane/ thou canst make me cleane. Yf I be sycke thou canst heale me. Yf I be deade & buryed thou canst reuyue me. For thy mercy is moche more then myne iniquite. Thou canst forgyue me more then I can offend. Therefore (oh lord) do not syder/ nor haue respecte to the nubbre of my synnes / but accordyng to the greatness of thy mercy forgyue me and haue mercy on me moost wretched synner. Saye vnto my soule/ I am thy heale whiche saydest/ I wyl not the death of a synner/ but rather that he lyue/ and be converted. Turne me oh lord: to the / and be not angry with me/ I pray the moost meke father/ for thy great mercy/ I moost humbly beseeche the: that thou bryng me to the blysse/ that never shall ceasse. So be it. **C** A prayer for wylde. Sap. 15. 6.

Deus patrum nostrorum/ et dominus n̄s.



O The god of our fathers god of mercy whiche hast made all w̄ thy worde/ & with thy wyl dome haste constytuted man / to haue dominyon upon the creaturē whiche was made of the: to order the world with equite and iustice / & with a dyrecte herete for to iudgementes/ gyue me the alſtient wylome of thy seates/ and reþoue me not from thy chyldren. For thy seruaunt am I/ &

Prayers.

the lone of thy hande mayde/a man weyke and
of lycle tyme and vnsluffycyent to the vnderstan-
dynge of thy iudgement and lawes. And yf any
shall be of moost pecke yce wyldome amonge the
lones of men/ys thy wyldome onces fleye ffor hym/
he shal be counted and regarded at noughe. Sen-
de thy wyldome from thy holy heyns/and from
the seate of thy myghtynes that it maye be with
me/and laboure with me/and that I may know
what is acceptable before the. For she knoweth
all/and vnderstandeth all and shall conduyt me
sobrelly in my workes/s shal kepe me in her pos-
wer. And my wordes shalbe acceptable. So be it.

CThe prayer of Salomon for wyldom.

iiij. Reg. iij. Chapter.

Tu fecisti domine cum seruo tuo.



Thou hast done (lorde) with
thy seruaunt David my fa-
ther greate mercy so þ he walked
in thy syght in trueth and iustice
and ryght herte with the. Thou
sauedest vnto hym thy greate mer-
cy/and ganest hym a lone lytlyn-
ge vpon his crone/as it is at this
day. And nowe lorde god: thou
hast made thy seruaunt to reygne
in the rounce of dauid my father. I am a very ba-
be þ knowe not myne entrayne nor my comynge
out/þ thy seruaunt is þ the myddeli of an infynite
people whiche thou hast chosen/whiche can not
be nombred nor couuted for þ multitude, wherfore

Prayers.

thou shalte gyue to thy seruaunt an herte apt to be taught: to te entet he maye iudge thy people: and discerne bytwixte good and euyll. For who can iudge this people: this thy people so many.

CFor competency of lyupnge the prayer of Salomon. Prover. the. xxx. Chapter.

Duo rogauite ne deneges mihi.



Two thynges (lorde) haue I requyred the that thou woldest not deny me bntyll I dye. Vanite & wordes of lesynge make farre from me. Pouerty or ryches gyue me not. Onely gyue þ is necessary for my lyupnge / lest perchance beyng in full haboudance I myght be prouoked to deny the: and saye: who is the lorde? Or compelled by necessyte: I myght steale & forsware the name of my god. So be it.

Ca prayer of the churche of the faythful: for the worde of god to be spoken with holdenes of herte. Actes the. xiiii. Chapter.

Domine tu fecisti celum et terram mare.



Dide thou haste made he: lynn and earth: see: & al that be in them: whiche with thy holy spirit by the mouth of our father Davyd thy seruaunt saydest. why do the gentylles sume lyke wylde bores: and why do the people attempt thynges i wayne. The kyn-

Prayers.

ges of the earth be assembled/and the princes be gathered togyther agaynst þ lorde and agaynst his chrysse/for with out fayle there assembled in this cyte agaynst thy holy chylde iesu (whō thou dydest anoynt) Herode and ponce pylate with the getylles and people of Israel to do the thyn-
ges w̄ thy power & thy counseyl dydde detemyne before to be done. And nowe lorde caste thyne iye
upon theyr manasses/and gyue to thy seruaun-
tes with all boldenes/power to speake thy worde
extendyng thy hande to healynges/& sygnes/&
wonders to be wrought in the name of thy holy
sone Iesu.

C The prayer of Chrysse before his passyon for
his churche in this worlde. Joh. xviii. Chap.

Pater venit hora/clarifica filium.



E Ather the houre is come/
glorifye thy sone: that thy
sone maye glorifye the. As thou
gauest hym power of every flesche
to the entente that all that thou
gaueste hym/ he myght gyue the
everlastyng lyfe. And this is euer-
lastyng lyfe that they knowe on-
ly the for the true god/and whome the sendest
Iesu Chrysse. I haue glorifyed the in ea. the. I
haue perfourmed the worke whiche thou gauest
me to do. And now glorifye thou me father with
thy selfe with the glory which I had before this
worlde was made of the I haue publyshed thy
name to the men whome thou gauest me of the

Prayers.

worlde. They were thyne and thou gauest the to
me/ and they kepte my worlde. Nowe they know
that all that thou gauest me come from the. For
the wordes which thou gauest me I gaue them/
and they toke them/ and knew verily that they
came from the/ and they beleued that thou sen-
test me. For them I aske/ for the worlde I aske
not/ but for theym whiche thou gaest me becau-
se they be thyne and all myne be thyne/ and thy-
ne myne/ and I am glorifyed in them. And I am
nowe no longer in the worlde: but they be in the
worlde styl: For I come to the / holy father saue
theym for thy names sake whome thou hast gy-
uen me/ that they maye be one as we be one. whe
I was with them in the worlde / I dyd kepe the
in thy name. Whome thou gaest me I kepte &
none of them perisched/ but onely the sone of p-
dicyd that the scripture myght be fulfylled. But
nowe I come to the/ & these I speke in the world
that they may hane my ioy replenyshed in them.
I gaue them thy worde/ & the world hated them
bycause they be not of the worlde: lyke as I am
not of the worlde. I asked not that thou shuldest
take them away out of the world/ but that thou
kepe them from the wycked. They be not of the
worlde/ lyke as I am not of the worlde. Make
them holy in thy trueth. Lyke as thou hast sent
me in to the worlde/ so haue I sente the in to the
worlde/ and for the I do sanctifye my selfe/ that
they also may be sanctifyed in the trueth. And I
pray not only for them/ but also for the that shall

Prayers.

believe in me through theyr preachynge; so that all they may be one. Lyke as thou (father) arte in me & I in the/ that they also maye be in vs / that the woldc may beleue that thou hast sent me. And the gloriye whiche thou hast gyuen me / I gaue it them that they myght be one/lyke as we be one / I in them/ and thou in me/ that they may be made perfyte in one/ and that the woldc maye know that thou hast sent me/ and loued them as thou hast loued me. Father/ they whome thou hast gyuen me I wyll that where I be / they may also be with me that they may se my gloriye which thou gauest me / for thou hast loued me before þ makyng of the woldc. Juste father/ the woldc knoweth the not: but I know the & these knowe that thou hast sent me and I haue made knowe unto then thy name and I wyll make it knowe/ to the entent that the loue wherwith thou louest me myght be in them and I in them.

The prayet of the Church to synners.

Sapientie. The. xv. Chapter.

Tu deus noster suavis et verus es.



Thou our god arte gentyll & true/ pacient and with mes-
cy orderynge all thynges. For þ
we synne/ we be thyne knowynge
thy greatnes/ & þ we syfe not/ we
knowe that with the we be reck-
ned. For to know the is perfyre &
consumate ryghtwysnes / and to
knowe thy iuste and vertue is the rote of ign-

Prayers.

mortal yte. So be it.

Cthe prayer and blyssyng of iob in his mood
tribulacion and takyng away of his goodes,
Job. viii. Chapiter.

In tonso capite corrueis in terram.



the lord. So be it.

Can we be forgived of god eyther for our synnes/ or that we may be pured by hym/ the prayer
of Tobie. viii. Chapiter.

Iustus es domine/ et omnia iudicia tua.



Iou arche iuste lord/ and all thy iudgements are
true/ & all thy wayes mercy truch
and iustyce. And now lord reme-
bre me and take not vengeaunce
of my synnes/ nor thynke not on
my offences/ nor the synnes of my
parentes. Bycause we haue not
obeyed thy pceptes therfore thon
hast deliuered vs vp in to these euylls/ in to
confusyon & reproche and to be a fable to al peo-
ple and the gentles, and now lord great be thy

Prayers.

judgementes/for we haue not done accordynge
to that preceptes/and we haue not walked pure
ly before the. And now lord: accordynge to thy
pleasure do with me/and cheyfly receyue my spy
rite in peace/for it is better for me to dye/then
to lyue,

CAnother prayer of Hieremye the
prophet. Bick. the. xvij. Chap.

Sana me domine et sanabor.



Heale me good lord and I
shal be healed saue me and
I shall be sauued for my prayse ac
te thou. Be not thou a feare vnto
me/ my hope art thou in the
day of afflyccyon/ let them be con
founded that persue me/ and let
not me be confounded/ let the fea
re/ ad let not me feare put on the
the day of afflyccyon/ and with double trouble/
trouble them.

Cfinis.

CThe contentes of this boke.

The table.

Her foli an Almanacle for xxiiii. yeres.

CA rule to knowe Easter for ever.

CThe dayes of the weke moraysed.

CThe x. commaundementes of god gauen by
Moyses and expounded by Chrysste.

CThe symbole or Crede of the great doctoure
Athanasius called. Quicunq; vult.

CThe ofyce of all estates.

CA preface.

CThe foure gospels of the foure Enangelystes.

CThe Passyon of Chrysste Egressus est.

CThe Pater noster / & the Ave maria in Englysh.

CThe xii. articles of the fayth.

CThe duety of a Chryssten man.

CAuxiliatrix.

CThe matyns of our Lady.

CThe houres.

CThe Euynsonge.

CThe Complayne.

CThe sytene Dos.

CThe seuen psalmes / with the Letany.

CA prayer for remissyon of synnes.

CA prayer for the churche.

CA pray for Chrysste.

CA prayer for peace.

CA prayer for mercy.

CA prayer for soules departed.

CA prayer for the kyng.

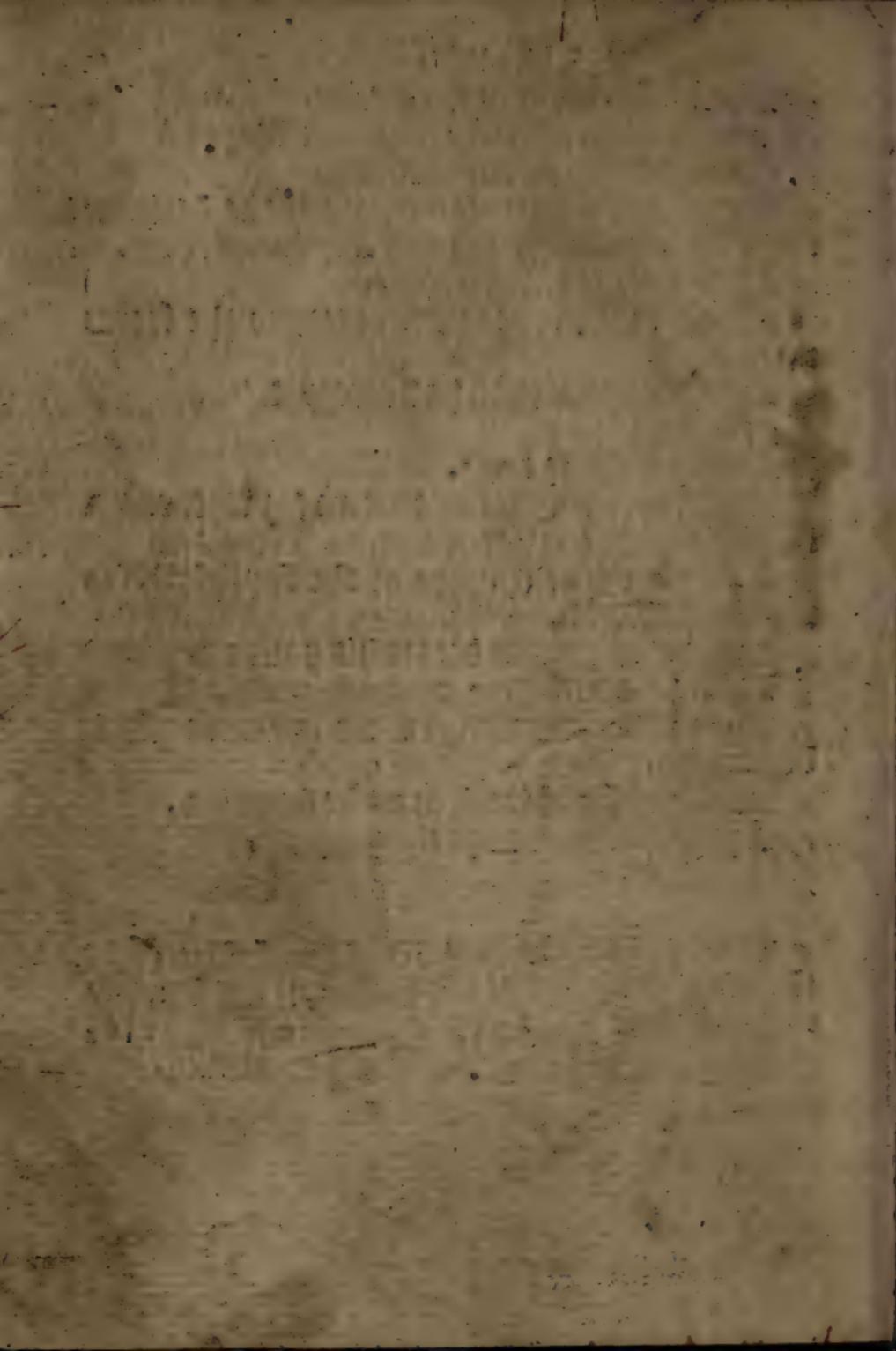
CA prayer for all estates.

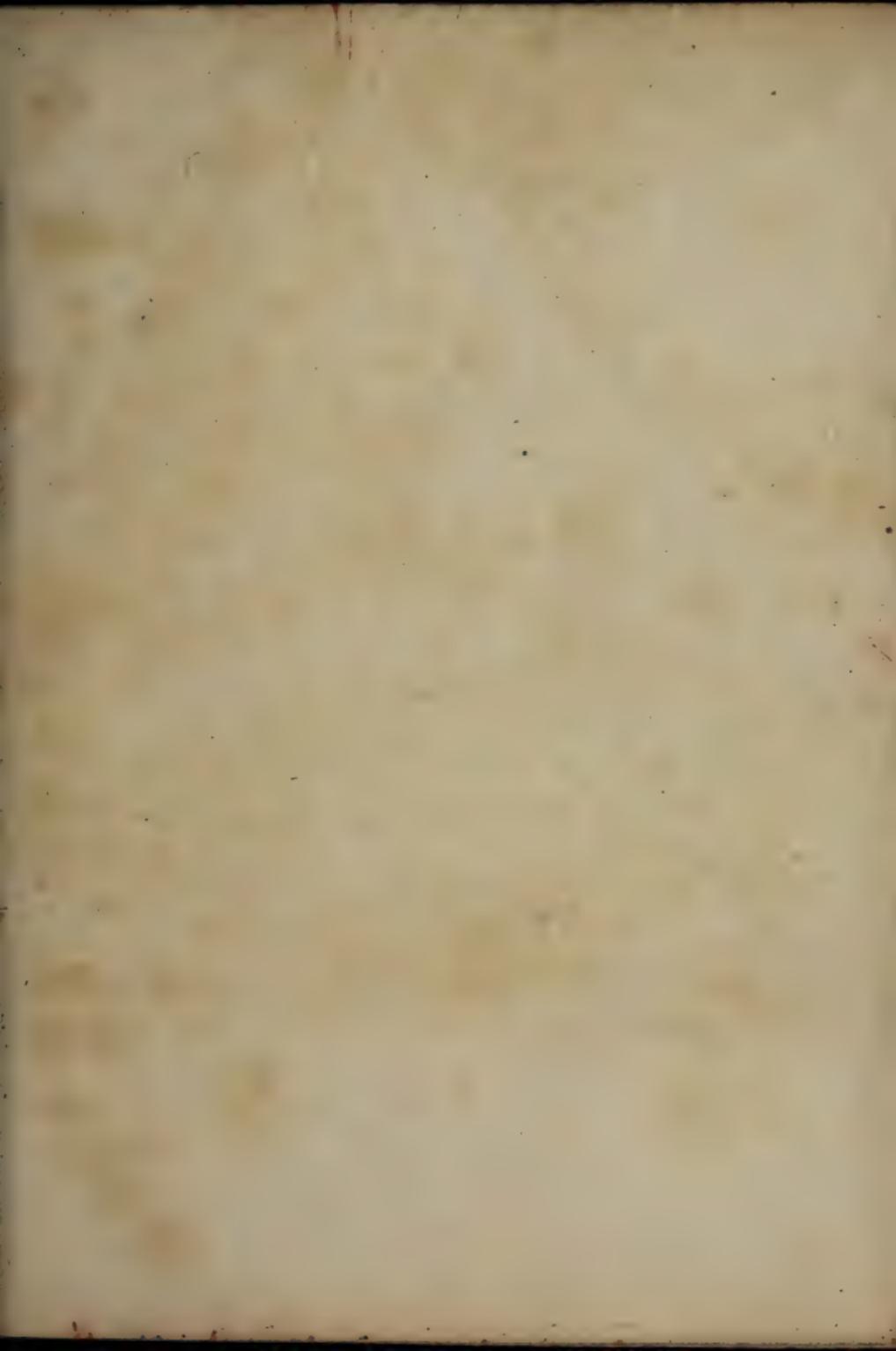
CA prayer for true repentaunce.

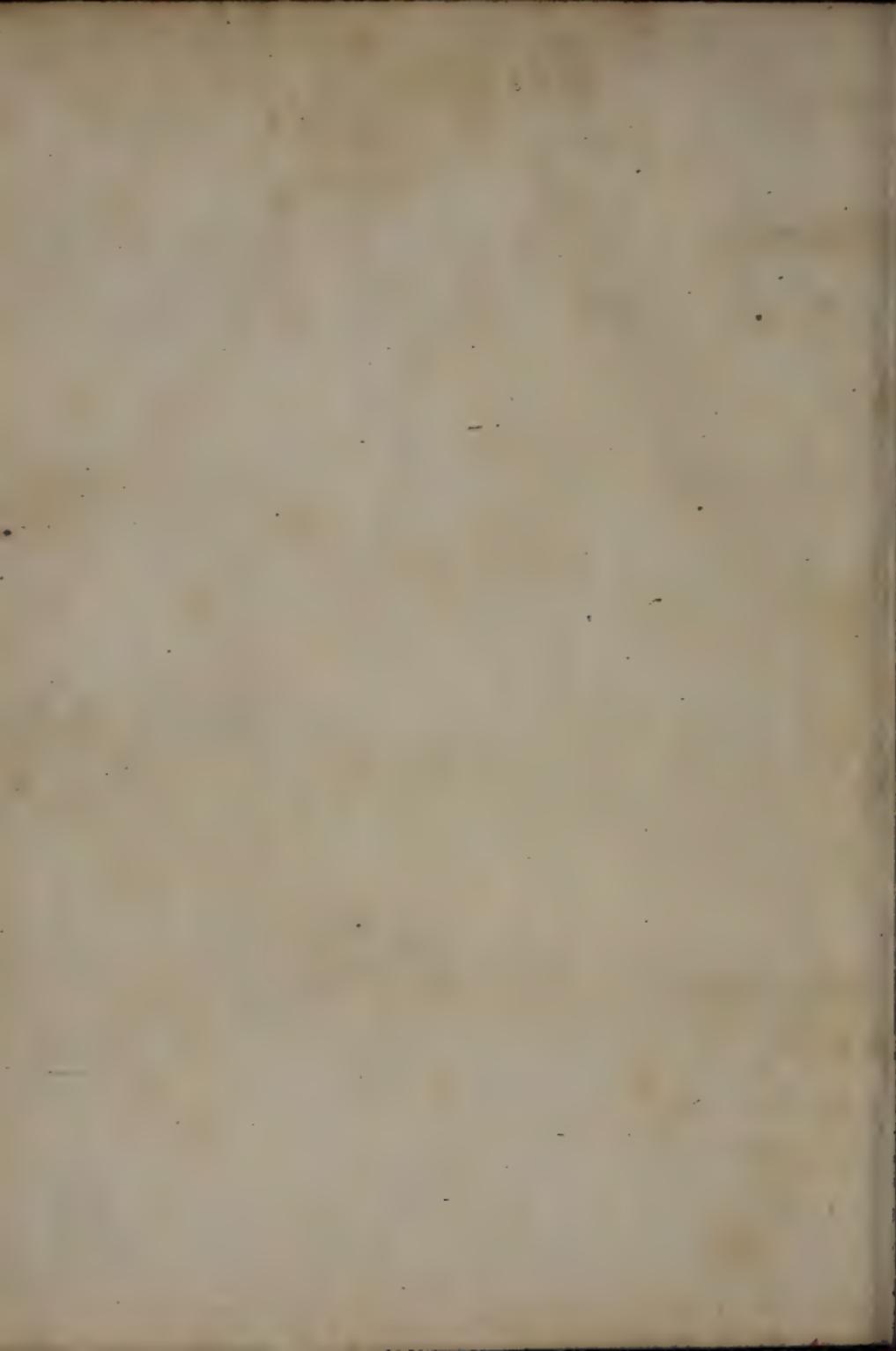
The table.

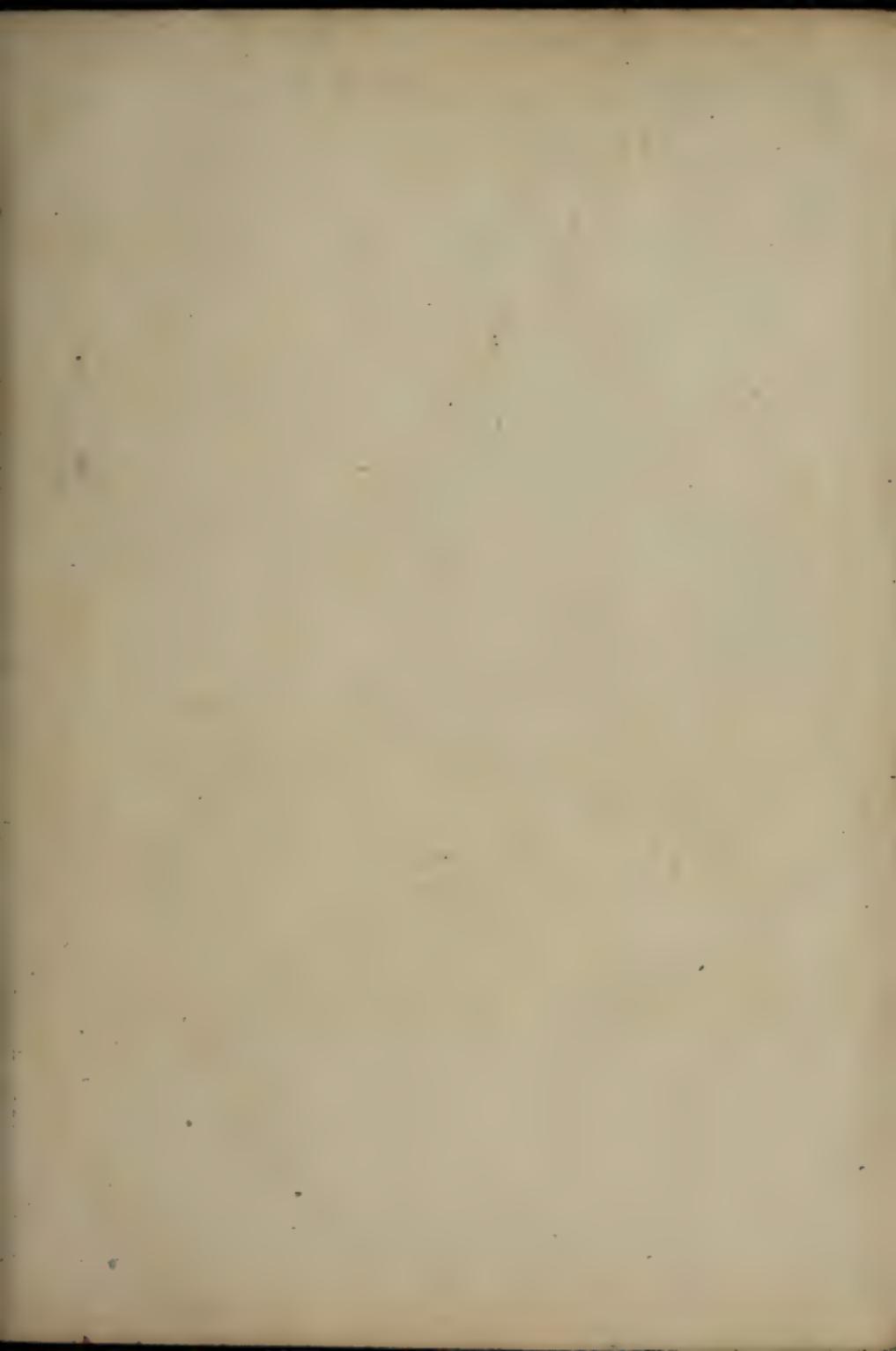
The verses of laynt Bernarde.
The Dirige/with the Commendacions
The psalmes of the Passyon.
Saynt Hieroms psalter / with the declaracions/meanyngē/or sygnifacions of them.
A prayer of laynt Hierome.
A prayer when thou shalte receyue the sacrament.
A prayer when thou hast receyued it,
O bope iesu.
Conditor celis et terre.
The prayers of Salomon/two for wysdome & one for a competent lyuyngē.
A prayer of the churche of the faythfull / for the worde of god.
A prayer of Chryste before his passyon.
A prayer of the Churche for synners.
The prayer & blyssyngē of iob in his moost tribulacions.
A prayer of Tobie when we be scourged.
A prayer of Hieremye the prophet.

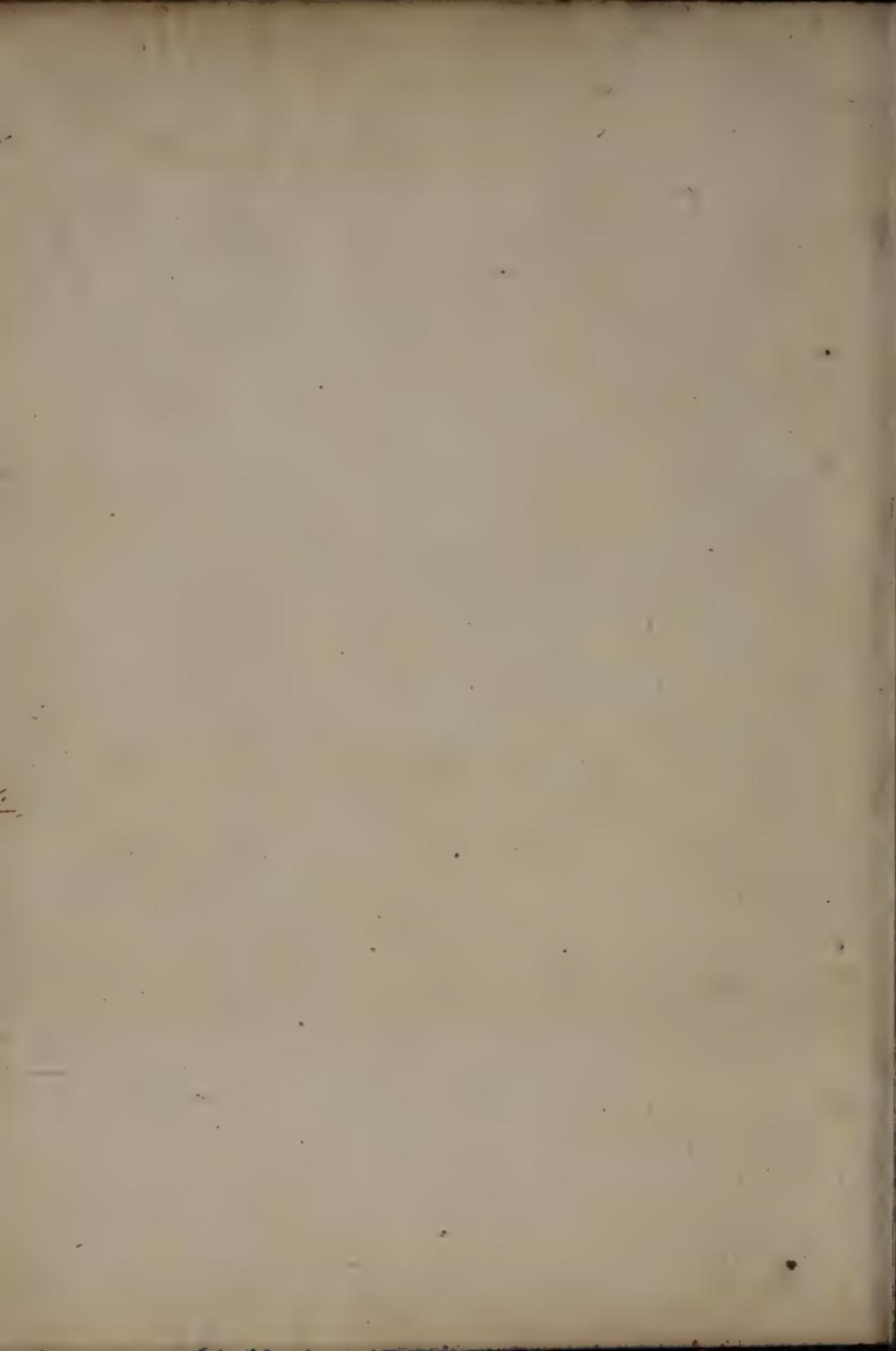
Thus endeth the Prymer in Englyshe after the vse of Salisbury/ dilygētly corrette & newly impreynted at Rowen by Nicholās le Bour for Franchōys Vergnault. M. D. xxxvij.











2573/09

REG. I.





